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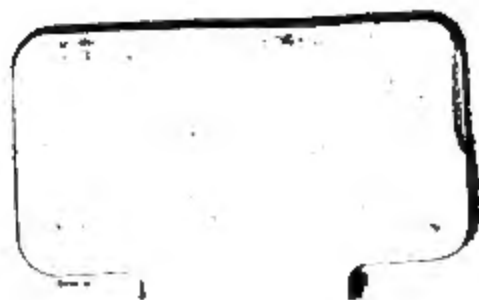
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MATERIALS
FOR
GREEK PROSE COMPOSITION.

BY THE
REV. PERCIVAL FROST, M.A.
LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.



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PREFACE.

THE plan of this book is the same as that of "Materials for Latin Prose."

The work consists of selections from English authors, many of the Exercises having been set in different Examinations, chiefly in the Senate House at Cambridge, or in the various Colleges, or for University Scholarships. The Exercises have been graduated in difficulty, and hints for the best way of rendering particular phrases are given in the Notes, as much as possible indirectly, by quoting passages which suggest appropriate methods of turning the sentence in question. A few general rules are prefixed to the Exercises.

For two of the translations in the Key, I am indebted to a friend.

First. After ὅπως and ὅπως μή, it is very usual to have the future indicative instead of the subjunctive or optative mood: Καλὸν παρασκευάζειν ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί; and Αἰσχίνης τὸ καθ' αὐτὸν ὅπως ἐπὶ τοῖς ἐχθροῖς ἡ πόλις ἔσται παρεσκεύασεν. By this plan the result is viewed more independently; as a thing that will really occur, rather than as a matter of mere intention.

Secondly. That even after a main verb in the past, the final sentence is sometimes put in the subjunctive, in order to depict the fact, not as part of a representation belonging to the past, but as present: Οἱ Ἀθηναῖοι τοὺς ξυμμάχους ἐδεδίσαν σφῶν μὴ ἀποστῶσιν. This is to be attributed to the desire of the Hellenic mind to represent events dramatically as actually passing at the period of the writer's account of them.

After a past tense of a verb of *declaring, thinking,* and the like, the present, perfect, and future infinitive are used to express these times, with reference to the time indicated by the principal verb; just as in Latin *dixit se esse* means, he said that he was, at the time of saying this. So Οὐκ ἔφασαν τὰς ναῦς παρεῖναι is, they said the ships were not present then, at the time of their saying this: Τοὺς στρατιωτὰς ἤξειν ἐνόμιζον, Ἀρμόδιος καὶ Ἀριστογείτων ἐνόμισαν μεμνηνῆσθαι. These tenses in English are equivalent to the imperfect, future past, and pluperfect.

After verbs of *asserting, thinking,* and the like, the aorist infinitive has a past meaning: Πατρὸς λέγεται

ὁ Κῦρος γενέσθαι Καμβύσον, but otherwise it has no past meaning, and is used to denote a single action, as distinguished from 'the repeated or lasting act conveyed by the present infinitive.

Verbs denoting *hope, promise, surmise*, and the like, generally take the future: Ἀνέλπιστος ὦν σωθήσεται. Also sometimes verbs of *intending, asking, &c.*, take a future, if it is desirable to point out that the action implied in the infinitive is future or impending, compared to the time of the main verb.

II. The Oratio Obliqua.

In a dependent sentence, after verbs of asserting, thinking, and the like, with ὥς or ὅτι, where a thought, opinion, &c., is conveyed, belonging to a principal verb in the past, the optative mood is used. Ἐλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν, Ἐγνωνσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη. If the principal verb is in the present, then the indicative is used, not the optative.

Observe, however, that very often the Oratio Obliqua merges into the Oratio Directa, for the sake of more liveliness, Ἐλεγον οἱ ἐπιτήδαιοί μου ὥς ἐλπίζουσι, Ἐγνων Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδύσουσιν. Sometimes these forms are used promiscuously, Ἐλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη.

III. Participles.

The absolute case is the genitive; but a common

form is the accusative, with *ὥς* or *ὥσπερ*, in the meaning of “*under the idea that:*” Ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα. Observe also that *δεόν*, *ἐξόν*, *προσῆκον*, *παρέχον*, *μέλον*, *μεταμέλον*, *δόξαν*, are used absolutely : Οὐδεὶς τὸ μείζον αἰρήσεται, ἐξὸν τὸ ἔλαττον, “*when it is possible, &c.*”

Τυχάνω, λανθάνω, δηλὸς and φανερός εἰμι, φαίνομαι take participles : verbs of seeing, knowing, remembering, showing, take a participle, οἶδά σε ὄντα and οἶδα αὐτὸς ὄν.

IV. The Article with Proper names.

The general rule is, that the first time a person or place is mentioned, the article is omitted, as he or it is not supposed to be known ; on a second mention the article may be used. If the person or place is so well known as to be recognised at once, the article may be used on the first mention, as ὁ Σωκράτης, ὁ Ἀλέξανδρος.

V. On ἄν.

This particle is used with the imperfect and aorist of the indicative, to express that a certain result would have followed, if a certain condition had been fulfilled ; and of course, from the very nature of the indicative mood, implies that the result did not follow, because the condition was not fulfilled. If it is requisite to point out that the result

does not, *as it is*, occur, and that the condition is assumed contrary to the present actual state of the case, then the imperfect is used: if the condition and result belong to the past, then the aorist is used: and the tenses are the same in each case, in both clauses.

Briefly, then, εἰ εἶχον ἐδίδουν ἄν is, if I had it now (but I have not), I would now be giving it: an hypothesis, already determined, referred to a present epoch.

εἰ ἔσχον ἔδωκα ἄν, if I had had it then, I would then have given it: an hypothesis already determined, referred to a past epoch.

Of course a combination of these two forms is possible, because it may be requisite to point out that, although the supposition may be entirely past, the effect or the conditional result may be regarded as present; or to view the supposition or result as a lasting one. Εἰ δὲ τοῦτο πάντες ἐποιούμεεν, ἅπαντες ἂν ἀπωλόμεθα, if we had all kept doing so, &c. Εἰ μὴ τότε ἔπραξας τοῦτο, οὐκ ἂν ἐπτώχης, you would not *now* be a beggar, if you had not then done this.

To express an entirely future hypothesis, as yet undecided, and without any view being expressed as to whether it ever will be decided, ἄν is used with the optative, after εἰ, also with an optative Εἰ ἔχοιμι, διδοίην ἄν, if I should have it, I would give it. This is a pure hypothesis, and nothing is stated as regards the probability or improbability of

having; it only states that if I should have it, I will then give it.

This differs from *ἐὰν ἔχω δώσω*, this last implying that the case is possible, although uncertain at present, but that it will probably be determined by subsequent experience. Of course the difference is very minute, and not likely to be always observed.

VI. On particles of time.

All particles of time, as *ὅτε*, *ὁπότε*, *ἐπειδή*, *μέχρι*, *οὕτως*, and the like, have two constructions. If they relate to some one definite event in a past sentence, they take the indicative: *Φίλοι ὠνομάζοντο Φιλίππου ἕως Θετταλίαν ὑπὸ Φιλίππῳ ἐποίησαν. Προῆλθεν ἔστε ἐς Ἀθήνας ἀφίκετο.*

If these particles denote an indefinite point of time and future contingency, they are used with the subjunctive and take *ἄν*. *Σπονδαὶ ἔσονται μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.* In the *Oratio Obliqua* this subjunctive changes into the optative, and the *ἄν* disappears. *Πέμψω ὅταν δυνηθῶ* becomes *ἔφη πέμψειν ὅτε δυνηθείη.*

If the verb is past, and these particles of time and relatives are used to denote, not what took place in one particular instance, but what occurred frequently, then the optative is used, under the title of the optative of indefinite frequency. *Οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, προσελαύνων τίνες τε εἶεν ἤρετο καὶ ἐπεὶ πύθοιτο ἐπῆναι: Ἐπεὶ πλησιάζοι ὁ ἵππος,* whenever the horse came near.

VII. Observe, that if a verb takes the infinitive after it, and the subject of the two verbs is the same, then the subject of the infinitive is in the nominative case, not the accusative; as is clearly marked in Cleon's sentence in 'Thucydides : ἔφη οὐκ αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν.

VIII. Οὐ and μή.

The first of these particles states a negative absolutely; the latter is used when the negation is put forward as a conception, or subjectively; consequently whenever it is stated that something is not, or does not, absolutely, οὐ is used : οὐκ ἔθανε, he was not killed. With the infinitive, therefore, and the imperative, μή is used, in accordance with this distinction, and in all hypothetical sentences, or in expressing a wish or purpose.

Μή is also used after ὅτε, ὅποτε, ὅπου, &c., when these particles of time are used to denote indefinite frequency, and whenever they take ἄν.

Also generally after ὅς, ὅστις, ὅσοι in the sense of "all who," "such things as," &c.

Also with a participle, when a condition is implied, equivalent to εἰ μή with a finite verb : μή παρών, if he is not present; οὐ παρών, since he is not present.

Also with participles and adjectives when they have the article, denoting a certain class or kind—Αἱ μὴ καλαὶ ἐπιθυμίαι, τῶν στρατιωτῶν οἱ μὴ δυνάμενοι, —unless individual definite persons are meant, when οὐ is generally used.

IX. On the order of words.

Very little can be said on this head, the great guide being the amount of emphasis intended to be conveyed: the beginning and the close of a sentence being the emphatic places.

Kindred or opposed words are generally put in juxtaposition, as κακὸς κακῶς ἀπόλοιτο, ἐξ ἀγαθῶν κακοὶ ἀπέβησαν.

Enclitics, as τίς, τέ, τοί, γέ, μού, σού, &c., cannot be the first words in a sentence: nor can ἄρα, αὖ, δέ, δή, γάρ, μέν, μήν, νύν, οὖν, τοίνυν.

X. On the Attic dialect.

Uncontracted forms are to be avoided, being inadmissible in pure Attic, except in a few cases, which must be learned by observation. Πλέω, to sail, does not contract the first person singular or plural, or the third person plural of the present or imperfect: nor does δέομαι, to ask.

In the contracted verbs the optative in οίην is commoner than the regular form, φιλοίη than φιλοῖ.

The old Attic writers, Thucydides, and the Dramatists use ξύν for σύν, as ξύμμαχοι for σύμμαχοι; σσ for ττ, as τάσσω for τάττω; ρσ for ρρ, as θαρσεῖν for θαρρεῖν: these last forms were adopted by the later Attic writers, such as Demosthenes, Aristotle, and his successors. Plato lies between the two, but inclines to the later forms.

ENGLISH SELECTIONS.

I.

(DIRECT COMMISSIONS, 1862.)

MINOS, the king of the Cretans, ¹being master of the sea in those times, ²on being informed of the flight of Dædalus in Sicily, ³determined to make an expedition against that island. ⁴Having therefore made ready a considerable naval force, he set sail from Crete, and ⁵reached that part of the Agrigentine territory ⁶which was afterwards from him called Minoa. There he landed his forces, and having sent messengers to King Cocalus, ⁷demanded Dædalus for punishment.

¹ *Being master of the sea.* Cf. Thucyd. viii. 63, 'Εν τούτῳ δὲ οἱ Χίοι τε θαλασσοκράτορες μᾶλλον ἐγένοντο.

² *On being informed, &c.* Turn by "hearing that he is fled." Ἀκούω takes either the infinitive after it, or ὥς or ὅτι with an optative after a past tense; or again a participle; as in Xenoph. Anab. i. 8, 13, Κλέαρχος ἤκουε ἔξω ὄντα βασιλέα, &c.

³ *Determined.* Δοκεῖν can be used here impersonally, in which case Mīnos will be in the dative. Herodotus (iii. 107) uses ἐπιστρατεύεσθαι with ἐπί. It is also followed by a dative.

⁴ *Having therefore made, &c.* Cf. Thucyd. i. 4, Μίνως γὰρ ναυτικὸν ἐκτέησατο.

⁵ *Reached that part, &c.* For the order in such topographical statements, cf. Thucyd. ii. 18, 'Ο δὲ στρατὸς προῖων ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνόην πρῶτον. Also cf. Herod. i. 2, Καταπλώσαντας γὰρ μακρῇ νηϊ, and in the same chapter, Τῆς Φοινίκης εἰς Τύρον προσχόντας.

⁶ *Which was afterwards, &c.* Cf. Thucyd. vi. 2, 'Η χώρα ἀπὸ Ἰταλοῦ οὕτως Ἰταλία ἐπωνομάσθη.

⁷ *Demanded Dædalus, &c.* Cf. Herod. i. 3, Πρῶτον πέμψαντας ἀγγέλους ἀπαιτεῖν τε Ἐλένην.

II.

At last, after he had reigned ¹nearly forty years, it chanced that one day he called his people together in ²the Field of Mars, near ³the Goat's Pool, when, all on a sudden, ⁴there arose a dreadful storm, and all was as dark as night; and the rain and thunder and lightning were so terrible that all the people fled from the field and ⁵ran to their several homes. At last the storm was over, and they came back to the Field of Mars, but Romulus ⁶was nowhere to be found; for Mars, his father, had carried him up to heaven in his chariot.—ARNOLD'S *History of Rome*, Vol. i.

III.

The world had never taken so full note
Of what thou wert, hadst thou not been undone;
And only thy affliction ⁷hath begot
More fame than thy best fortune could have done.

¹ *Nearly forty years.* Cf. Herod. vii. 30, Ἐπειτα διὰ σταδίων ὥς πέντε μάλιστα κη ἀναφαινόμενος ἐκδιδοῖ, &c.

² *Field of Mars.* Follow the analogy of καὶ εἰ μὴ ἡ βουλή ἢ ἐξ Ἀρείου πάγου τὸ πρᾶγμα αἰσθομένη, Demosth. De Coron. 271.

³ *Goat's Pool.* Cf. Thucyd. ii. 15, Καὶ τῇ κρήνῃ τῇ νῦν μὲν Ἐννεακρούμφη καλουμένη.

⁴ *There arose a dreadful storm.* Cf. Thucyd. ii. 4, Ὑετοῦ ἅμα πολλοῦ ἐπιγενομένου, and Herod. viii. 13, Ὅμβρος τε λάβρος, καὶ ρεύματα ἰσχυρὰ βρονταὶ τε σκληραί, and i. 87,

ἐξαπίνης νέφεα καὶ χειμῶνα τέ καταρραγῆναι.

⁵ *Ran to their several homes.* Cf. Thucyd. ii. 23, Ἀφικόμενοι δὲ διελύθησαν κατὰ πόλεις ἕκαστοι. For the mood after ὥστε, see XL., note 3.

⁶ *Was nowhere to be found.* Cf. Herod. vii. 166, Οὔτε γὰρ ζῶντα οὔτε ἀποθανόντα φωνῆναι οὐδαμοῦ γῆς.

⁷ *Hath begot more fame.* Cf. Thucyd. ii. 11, Ὡς οὖν μεγίστην δόξαν οἰσόμενοι, &c. Turn by "being afflicted, thou hast carried off more fame than by prospering in the greatest degree."

For ever by adversity are wrought
 The greatest works of admiration,
¹ And all the fair examples of renown
 Out of distress and misery are grown.
 It is not but the tempest that doth show
 The seaman's cunning, but the field that tries
 The captain's courage; ² and we come to know
 Best what men are ³ in their worst jeopardies.

IV.

Craterus, their commander, ⁴ was the best of Alexander's generals. The Greeks, on the other hand, were suffering from the greatest ⁵ want of discipline, and the troops, in large numbers, had abandoned their standards. There was evidently discord in the Greek camp, ⁶ and we may suppose that Antipater made good use of the great Macedonian treasures in endeavouring to create a Mace-

¹ *And all the fair examples, &c.* Turn by "they who were in trouble . . . these wrought the greatest deeds we hear of" (ὧν ἀκοῇ ἴσμεν). Cf. Herod. i. 59, Νίσαιάν τε ἐλὼν καὶ ἄλλα ἀποδεξάμενος (ἀποδείκνυμι) ἔργα. Ἀποφαίνεσθαι is also used in the same way.

² *And we come to know, &c.* Use ἐξετάζεσθαι or ἐξελέγχεσθαι, and turn the sentence passively, "men are proved what they are (οἱ τοὶ εἰσιν), having come to the extreme of ill."

³ *In their worst jeopardies.* Cf. Thucyd. viii. 27, Τῷ μεγίστῳ κινδύνῳ περιπίπτειν, and Isocrates has ταῖς ἐσχάταις

συμφοραῖς περιπεσόντες, and Herodotus ἐς τὸ ἐσχατὸν κακοῦ ἀφικνεῖς.

⁴ *Was the best of.* Turn by "if any of those about Alexander was conspicuous in warlike matters." Cf. Thucyd. ii. 37, Ὡς ἕκαστος ἐν τῷ εὐδοκίμει.

⁵ *Want of discipline.* Cf. Herod. vi. 11, Εἰ δὲ μαλακία τε καὶ ἀταξία διαχρήσεσθε.

⁶ *And we may suppose, &c.* Turn by "Antipater, having abundance (ἀφθονία) of money, as it seems, wanted to persuade," &c.; and notice the form Μηδίξειν, to favour the Mede, and form a similar one here.

donian party among the Greeks. But after Craterus had joined Antipater, the Macedonians were superior to the Greeks in numbers also; the cavalry alone were nearly equal, because ¹that of the Thessalians was with the Greeks. ²Antipater now had 40,000 foot and 5,000 horse, and the Greeks only 25,000 foot and 3,500 horse. ³But what a difference of discipline must there have been between the militia of the Athenians and the veterans of Alexander! Most of the Ætolians remained at home; many other Greeks were obliged to watch the smaller ⁴tribes in the interior, which had not joined them, and many had no desire to come forward. The Greek army, therefore, was much too weak.—NIEBUHR.

V.

The Ætolians were at Thermopylæ ⁵with a large force, but the numbers of their hoplites are ⁶in-

¹ *That of the Thessalians.* Cf. Herod. v. 103, 'Ὡς ἐνέπρησαν τὰς Σάρδεις τότε σφι καὶ αὕτη προσεγένετο.

² *Antipater now had, &c.* Cf. Herod. vii. 184, Τοῦ δὲ πεζοῦ ἐβδόμηκοντα καὶ ἑκατὸν μυριάδες ἐγίνοντο, τῶν δὲ ἱππέων ὀκτὼ μυριάδες.

³ *But what a difference.* Turn by "but the troops once with Alexander, being well disciplined, were wonderfully different (ὑπερφυῶς ὥς) from the Athenians, unversed in war." Cf. Thucyd. i. 141, Ἐπειτα χρονίων πολέμων ἄπειροι.

⁴ *Tribes in the interior.* Cf. Thucyd. vi. 88, Τῶν δὲ τὴν

μεσόγαιαν ἔχόντων, and viii. 4, Μάλιστα δὲ τὰ τῶν συμμάχων διασκοποῦντες ὅπως μὴ σφῶν ἀποστήσονται.

⁵ *With a large force.* Cf. Thucyd. iv. 94, Πανστρατιᾶς γενομένης; πανστρατία is also used adverbially.

⁶ *Incredible and exaggerated.* Cf. Xen. Anab. i. 8, 11, Ὁ μέντοι Κῦρος εἶπεν, ἐψεύσθη τοῦτο. Or Thucyd. vi. 17, Ἀλλὰ μέγιστον αὐτοὺς ἐψευσμένη ἢ Ἑλλὰς μόλις ἱκανῶς ὥπλισθη. If this last sentence means "they have lied about them," turn by τὸ δὲ πλῆθος τῶν ὀπλιτῶν πέρα τοῦ εἰκότος ἐψευσμένοι εἰσὶ.

credible and exaggerated. After the two armies had thus harassed each other for some time, a part of the Gauls forced their way across the western range of Mount Œta, into Upper Ætolia, conquered Callion, ¹extirpated its whole population, and altogether raged in the country with the most ²inhuman brutality, so that the Ætolians quitted Thermopylæ and ³proceeded to meet them. ⁴The success of the Gauls in Ætolia seems to have been limited to Callion; and ⁵in all the other parts of that mountainous country they were attacked by, and suffered great loss at the hands of the infuriated Ætolians. ⁶The Gauls then returned to the Sperchius, having gained their object, the withdrawal of the Ætolians from Thermopylæ. The other Gauls, under Brennus, now ⁷went round the heights of Thermopylæ by the same footpaths' on the Trachinian mountains, by which the Persians, in former times, had been led by

¹ *Extirpated its whole population.* Turn by "both gained possession of Kallion (Κάλλιον), and destroyed them (αὐτούς) entirely." Cf. Thucyd. vii. 87, Πανωλεθρία δὴ καὶ οὐδὲν δτι οὐκ ἀπώλετο.

² *Inhuman brutality.* Either use "beyond human nature" (πέρα), or "wrought things too terrible for man" (ἢ κατ' ἀνθρώπον). Cf. Thucyd. i. 137, Ὅς κακὰ μὲν πλεῖστα εἴργασμαι τὸν ὑμέτερον οἶκον.

³ *Proceeded to meet them.* Use ἐπιβοηθεῖν.

⁴ *The success of the Gauls.* Adopt the common form ὀρίζεσθαι μέχρι; and see on Exercise LXXI.

⁵ *In all the other parts.* Use Πανταχοῦ ἄλλοθι.

⁶ *The Gauls then returned, &c.* Alter this sentence as follows: "The Ætolians having withdrawn, &c. . . . the Gauls, for they had gained returned, &c." Cf. Thucyd. iv. 12, Ἐς τοῦτο περιέστη ἡ τύχη: for the phrase does not necessarily imply bad fortune, although no doubt it very often does.

⁷ *Went round the heights, &c.* Turn by "crossed the heights, going round by the same path," &c. For the next words, cf. the expression of Herodotus (vii. 214), Περιηγησάμενοι τοῖς Πέρσῃσι τὸ οὖρον.

Ephialtes. The Phocians who were stationed there were overpowered, notwithstanding their brave defence, and retreated to the other Greeks. The allies would have been completely lost, had not the Athenian galleys, which were anchoring as near as possible to the coast, received the fugitives, and kept the Gauls away from the coast by means of their catapulta. The Athenians ¹conveyed the fugitives to Euboea; the Boeotians returned to their own country, and the whole Greek army disappears. Heraclea still defended itself.

VI. (a.)

²Every good political institution must have a preventive operation as well as a remedial. ³It ought to have a natural tendency to exclude bad men from the government, and ⁴not to trust for the safety of the State to subsequent punishment alone, punishment which has ever been tardy and uncertain, and which, ⁵when power is suffered in bad hands,

¹ *Conveyed the fugitives, &c.* Cf. Thucyd. i. 89, Διεκομίζοντο εὐθὺς δθεν ὑπεξέθεντο παῖδας, &c. For the next sentence cf. Herod. viii. 68, οὐ γὰρ οἰοί τε πολλὸν χρόνον εἰσὶ τοι ἄντέχειν.

² *Every good political institution, &c.* Turn by "in the polity intending to be well administered." Cf. Plato, Rep. 462 D, Τοῦ τοιούτου ἐγγύτατα ἢ ἄριστα πολιτευομένη πόλις οἰκεῖ. Οἰκεῖσθαι, of course, is also used in the same sense. For *preventive, &c.*, use ὑπάρχειν δεῖ οὐ μόνον διορθωτικὸν τι ἀλλὰ καὶ κωλυτικόν.

³ *It ought to have a natural tendency, &c.* Cf. Thucyd. ii. 64, Πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι. Or use οἷος εἶναι with an infinitive.

⁴ *Not to trust for, &c.* Turn by "not to imperil the State by only punishing the criminal with penalties (ζημία), being ever tardy . . . and sometimes (ἔστιν δτε) likely to fall, &c." Cf. Herod. viii. 60, Κινδυνεύσεις τε ἀπώσῃ τῇ Ἑλλάδι. Or Περί τῶν ὅλων κινδυνεύειν in Polybius.

⁵ *When power is suffered.* Cf. Herod. i. 89, οὐ περιεῖδον

may chance to fall rather on the injured than the criminal.

VI. (b.)

They were thus engaged when the Athenian armament ¹appeared. The Æginetans abandoned the ²unfinished fortifications, and took refuge in the upper town, and besought the Lacedæmonians to aid them in defending it. But the danger appeared too great to their allies, who retreated to a height from which they could ³watch the issue in safety. The Athenians, as soon as they landed, advanced with their whole force against Thyrea, which they stormed and committed to the flames. The surviving Æginetans ⁴were carried to Athens, and with them a Lacedæmonian officer, named Tantalus, who commanded in the town. ⁵He was consigned to the same custody with his countrymen from Sphacteria. The suspected Cytherians were transported to various islands.—THIRLWALL'S *Greece*.

VII.

After this expedition the remaining Gauls turned eastward. They did not repeat their invasion of

αὐτὸν ἀναρπασθέντα. Turn by "if any one overlooks the bad having power, &c." Cf. Thucyd. i. 138, ἃ μὲν κατὰ χεῖρας ἔχοι.

¹ *Appeared*. Cf. Thucyd. viii. 42, Μέχρι οὗ ἐπεφάνησαν αὐτοῖς παρὰ δόξαν αἱ πλείους τῶν νεῶν.

² *Unfinished fortifications*. Cf. Thucyd. iii. 3, Περὶ τὰ

ἡμιτέλεστα φραζάμενοι ἐφύλασσον.

³ *Watch the issue*. Cf. Thucyd. vi. 49, Περισκοποῦντας δπότεροι κρατήσουσι.

⁴ *Were carried*. Cf. Thucyd. iii. 75, Καὶ διακομίζει εἰς τὴν πρὸ τοῦ Ἡραίου νῆσον.

⁵ *He was consigned*. Turn by "and they bound him alongside of (παρὰ) the others," &c.

Greece, ¹for they did not form a State, but only a complex of hosts that had accidentally met, and they had encountered too many difficulties, the Ætolians being too powerful. Before the expedition to Delphi, they had ²divided themselves into three armies, one of which had marched into Greece, and another into Macedonia against Sosthenes. The third host, under Leonnorius and Lutarius, had gone eastward and ravaged Thrace. Ptolemy, a son of Lysimachus, seems to have still ³possessed a remnant of the empire in Thrace; this the Gauls seem to have destroyed, and a portion of them remained in Thrace. For full seventy years after this time, ⁴there existed a Gallic empire in Thrace, of which our history takes no notice, though its existence is undoubted; ⁵it was not till the time of the Hannibalian war that it was destroyed under Canarus. The Gauls advanced as far as the Propontis, besieged Byzantium, and inflicted sufferings upon the Greek colonies.

¹ *For they did not form, &c.* Turn this by "partly (τὰ μὲν) not being a State (ἀρχή), but . . . and partly, too, they met with disaster, as being too weak for the Ætolians." For "they met with disaster," see on Exercise III. In the second member of the sentence, instead of the participle strictly required, use the finite verb, by an anacoluthon. Cf. Thucyd. i. 57, Δεδιώς τε ἐπρασσεν, ἐς τε τὴν Λακεδαίμονα πέμπων . . . καὶ προσεποιεῖτο, for προσποιούμενος.

² *Divided themselves into, &c.* Cf. Thucyd. vi. 62, Δύο μέρη ποιήσαντες τοῦ στρατεύματος; or vi. 42, Καὶ τρία μέρη νείμαντες, &c.

³ *Possessed a remnant.* Cf. Xen. Hell. ii. 3, 8, Τάλαντα ἃ περιεγένοντο τῶν φόρων.

⁴ *There existed, &c.* Use Κύριον εἶναι (τῶν πραγμάτων).

⁵ *It was not till the time.* Notice the use of τελευτῶ, in this meaning: cf. Thucyd. i. 51, Καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα, went on till night and then ended.

VIII.

(CORPUS CHRISTI COLLEGE, 1851.)

Solon. Let me put to you a few questions, ¹near to the point: you will answer them, I am confident, easily and affably.

Pisistratus, have you felt yourself the happier, when, in the fulness of your heart, you have made a large offering to the gods?

Pisistratus. Solon, ²I am not impious: I have made many such offerings to them, and have always been the happier.

Sol. ³Did they need your sacrifice?

Pisis. ⁴They need nothing from us mortals; but I was happy in the performance of what I have been taught as my duty.

Sol. Piously, virtuously, and ⁵reasonably said, my friend. The gods did not, indeed, want your sacrifice; they, who give everything, can want nothing. The Athenians do want a sacrifice from you: ⁶they

¹ *Near to the point.* Cf. Plato, Rep. 470 B, Καὶ οὐδὲν γ' ἔφη ἀπὸ τρόπου λέγεις.

² *I am not impious.* Observe that *τις* is often added to adjectives in a qualifying sense: cf. Herod. iv. 198, Οὐδ' ἀρετὴν εἶναι τις ἢ Λιβύη σπουδαίη.

³ *Did they need, &c.* Continue this with a participial construction, depending on "I have made many such offerings;" for instance, πολλὰ τὰ τοιαῦτα ἐδωρήσαμην . . . μὴν ὥς δεομένοις;

⁴ *They need nothing from us.* Turn by "they need nothing from such as we are." Observe the peculiar use of *οἷος*; as Πολλῷ ἡδιόν ἐστι χαρίζεσθαι οἷῳ σοὶ ἀνδρὶ ἢ ἀπεχθέσθαι (Xen. Mem. i. 9, 3).

⁵ *Reasonably said.* See the note on "Did they need" just above.

⁶ *They have an urgent.* Cf. Plato, de Rep. 566 E, "Ἴν' ἐν χρεῖα ἡγεμόνος ὁ δῆμος ᾗ: or Herod. i. 41, Φύλακα παιδὸς σε τοῦ ἐμοῦ χρητίζω γενέσθαι.

have an urgent necessity of something ; the necessity of that very thing which you have taken from them, and ¹ which it can cost you nothing to replace. You have always been happier, you confess, in giving to the gods what you could have yourself used in your own house : believe me, you will not be less so in giving back to your fellow-citizens what you have taken out of theirs, and what you very well know ² they will seize when they can, together with your property and life.

IX.

³ The accusation was then directed against the other generals. Two of them made their escape ; Theramenes and Thrasybulus were acquitted ; and the remainder were brought to trial and condemned. On that occasion Socrates, ⁴ who was then a member of the council, ⁵ was bold enough to speak against so severe a judgment, ⁶ and exerted himself to save the unfortunate men, but in vain. In order to obtain their acquittal, it was proposed to judge them ⁷ one

¹ Which it can cost you nothing. Turn by "yourself being in no way damaged." Below, for out of theirs, use ἐκ τῶν ὑπαρχόντων αὐτοῖς.

² They will seize, &c. Turn by "especially knowing that they will seize both these and your property, &c." (αὐτὰ τε καὶ . . .).

³ The accusation was then directed. Cf. Thucyd. iii. 57, Δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν τότε μὲν . . . νῦν δὲ θανάτου κρίνεσθαι.

⁴ Who was then a member of the council. Use Ὁς καὶ τότε ἐβούλενε, or βουλευτῆς ἐτύγχανεν ὢν.

⁵ Was bold enough, &c. Cf. Thucyd. iii. 36, Ὁμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι.

⁶ And exerted himself, &c. Turn "but although he was anxious that these men, unworthy to undergo such treatment, should be saved, he gained nothing." Cf. Thucyd. i. 109, Ὡς δὲ αὐτῷ οὐ προὐχάει.

⁷ One by one. Use κατ' ἄνδρα.

by one; but the votes were taken upon them in a body, and ¹all were sentenced at once to drink the hemlock. It was on that occasion that Diomedon, when he was led away into prison to drink the poison, said to the people, "We pardon you: ²may that which you have done to us not turn out to your own misfortune! But the vows of gratitude which we have made to the gods you must perform, because we cannot." ³A noble trait! The man who spoke thus ⁴did not harbour the desire to take vengeance on his country, as Camillus is said to have done.—
NIEBUHR.

X.

⁵At daybreak the assault was renewed. The efforts of the assailants were again directed towards the ditch, which was now ⁶partly filled with arms and corpses: but apparently not so much with a view to cross it, ⁷as to divert the attention of the besieged, while Pyrrhus made an attempt to force an entrance at another point. And it seems as if this would have

¹ *All were sentenced at once, &c.* Cf. Herod. v. 85, Κατέκριναν ἐκδοτον ἄγεσθαι ἐς Αἴγιναν.

² *May that which, &c.* Cf. Ex. XXIX. on "May a merciful Providence."

³ *A noble trait!* Connect this with the preceding sentence by using the participle to agree with Diomedon. Cf. Plato, Rep. 351 C, Σοὶ δὲ Σώκρατες, ἔφη ὁ Θρασύμαχος, χαρίζομαι, Εὖ γε σὺ ποιῶν.

⁴ *Did not harbour.* Use Ἐν νῶ ἔχειν, or διανοεῖσθαι.

⁵ *At daybreak.* Cf. Thucyd. ii. 90, Ἀναγόμενοι ἅμα ἔφ' ἔπλεον.

⁶ *Partly filled with, &c.* Cf. Herod. vii. 47, Καὶ ἐς τόδε δειματός εἰμι ὑπόπλεος. The Attic form is, of course, ὑπόπλεως.

⁷ *As to divert, &c.* Turn by "not as about to cross it, but that Pyrrhus might escape the notice of . . . while forcing an entrance elsewhere."

succeeded, ¹if he had not been thrown by his horse, which was wounded as he was mounting a steep bank. Having been repulsed through this accident, he gave orders to put a stop to the assault: perhaps because he had been too much hurt by his fall to conduct it in person: but he also expected that the besieged, who seemed reduced by losses and wounds to the last stage of weakness, ²would shortly offer terms of surrender. ³But the reward of their fortitude was now at hand. Ameinias, probably the pirate, who commanded for Antigonos at Corinth, made his appearance with a body of mercenaries, accompanied, perhaps, by some Argive auxiliaries, and soon after Areus arrived with two thousand men from Crete. The Messenians too, though they had been willing, as we saw, to treat with Pyrrhus, ⁴sent succours, unsolicited, to their old enemy. The ramparts were now so well manned, that the old men and the women ⁵who had bravely exposed themselves in the most dangerous situations, while they supplied their warriors with weapons and food, might return to their homes.—THIRLWALL'S *Greece*, Vol. viii. p. 73.

¹ *If he had not been thrown, &c.* Use ἐκτραπηλίζω Xen. Cyr. i. 4, 5). Demosthenes uses ἀναχατίζω in a metaphorical sense.

² *Would shortly offer, &c.* Cf. Thucyd. ii. 109, Καὶ ἄλλα ἅττα χαρὰ δολογία προσχαροῖτα.

³ *But the reward of their fortitude.* Cf. Thucyd. ii. 53, Εἰκὸς εἶναι τοῦ βίου τι ἀπολαύ-

σαι. and τῆς εὐνοίας οὐ μικρὰ ἀπέλαυσαν.

⁴ *Sent succours unsolicited.* Cf. Thucyd. i. 33, Αὕτη πάρεστιν, αὐτεπάγγελτος: and vi. 56, Πρῶτοι δὲ οἱ ἱππῆς τῶν Συρακοσίων προσεβοήθησαν.

⁵ *Who had bravely exposed, &c.* Cf. Thucyd. iii. 14, Ἴδισαν μὲν τὸν κίνδυνον τῶν στρατῶν παραβαλλομένων.

XI.

¹ We know very little about the details of the war ; but it appears that the enemies pressed into Asia Minor from all sides. ² The decisive battle was fought near Ipsus in Phrygia ; it was decided especially by the admirable infantry of Lysimachus and Cassander. Seleucus had only Asiatics ; the phalanx of Ptolemy ³ was of little importance, and only his mercenaries fought bravely ; but the truth is, that in reality he had no talent as a commander. ⁴ Antigonus fell in the battle, and the defeat was so complete, that his whole empire was destroyed. Demetrius escaped with a small band to the maritime towns of Ionia, ⁵ but behaved in a praiseworthy manner. His adversaries, after their victory, ⁶ unfortunately for themselves, neglected to pursue him — they ought to have ⁷ annihilated him completely

¹ *We know very little.* Cf. Plato, Apol. 17 B, Οὔτοι μὲν οὐδ' ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, and use the common phrase ἀκοῇ ἴσμεν.

² *The decisive battle.* Turn by “and on coming to the test of a battle, the soldiers, &c. . . . had great influence on the victory.” Cf. Demosth. p. 23, Συγκεκροτημένοι τὰ τοῦ πολέμου, and use Aristotle’s phrase ῥοπήν ἔχειν πρὸς τι.

³ *Was of little importance.* Cf. Herod. viii. 68, Πάμφυλοι τῶν ὕφελός ἐστι οὐδέν.

⁴ *Antigonus fell in the battle.* Turn by “being signally defeated (παρὰ πολὺ), both lost

his empire, and himself is killed.”

⁵ *But behaved, &c.* Cf. Herod. i. 59, Καὶ ἄλλα ἀποδείξαντος μεγάλα ἔργα.

⁶ *Unfortunately for themselves.* Cf. Herod. ix. 1, Τοῖσι δὲ Θεσσαλίας ἡγεομένοισι οὔτε τὰ πρὸ τοῦ πεπραγμένα μετέμελε οὐδέν. Make this a new clause (“to his adversaries not pursuing . . . it was a matter of regret”) followed by “for, not ruining, &c.”

⁷ *Annihilated him completely.* Cf. such phrases as πασσυδὶ διαφθεῖρειν and πανωλεθρία δὴ τὸ λεγόμενον καὶ οὐδὲν ὅτι οὐκ ἀπώλετο.

and at once; but they allowed him time, which he employed in collecting fresh troops. ¹It is often a kind of humane feeling which, in our joy at a perfect victory, prevents us from completely destroying our enemy. And ²Ptolemy was indeed capable of such a feeling, but the others did not possess a trace of it.—NIEBUHR.

XII.

The fleet was accompanied by thirty vessels laden with provisions, having on board, besides the slaves employed in preparing it, a company of masons and carpenters, and a store of tools for fortification. A hundred boats ³had been pressed into the service; but a number of merchantmen and of small craft followed ⁴on private commercial adventures. When the generals had reviewed the whole armament, they ⁵divided it into three squadrons, which they took, each one under his separate command, the more easily to preserve order, and to find ⁶shelter and entertainment on the passage; and they sent forward three ships, to learn which of the Italian and Sicilian

¹ *It is often a kind of humane, &c.* Turn thus: "men sometimes elated (ἐπημέροι) with victory, through good will (δι' εὐνοίας) do not, &c."

² *Ptolemy was indeed.* Cf. Thucyd. i. 28, Ὡς οὐ μετὰν αὐτοῖς Ἐπιδάμνου.

³ *Had been pressed into, &c.* Cf. Thucyd. vi. 22, Καὶ σιτοποιὸς πρὸς μερὸς ἀναγκασμένους ἐμίσθους.

⁴ *On private commercial adventures.* Cf. Thucyd. vi. 44,

Εὐνηκολούθουν τῇ στρατίᾳ ἐμπορίας ἔνεκα.

⁵ *Divided it into three, &c.* Cf. Thucyd. vi. 42, Καὶ τρία μέρη νεύσαντες ἐν ἑκάστῳ ἐκλήρωσαν ἵνα ῥάους ἄρχεν ὄσι, κατὰ τέλη στρατῆγῃ προσεταγμένοι.

⁶ *Shelter and entertainment on the passage.* Turn by "they might find harbours and provisions on their passage (παρὰπλεῖν, of a coasting voyage."

towns were willing to receive them, but more particularly to ascertain the real amount of the subsidy which might be expected from Segesta. ¹ These ships were to return as quickly as possible, and meet them on their way.—THIRLWALL'S *History of Greece*, Vol. iii. p. 382.

XIII.

Elis had ² openly declared in favour of Antiochus, and Messene was ³ undecided. The Romans, therefore, ordered the Eleans to join the Achæan league, and they did so. The Messenians were commanded to do the same. As Philopœmen had already compelled Sparta to join the Achæans, ⁴ they now had all Peloponnesus in their power. Elis remained in the Achæan confederacy, but Lacedæmon and Messene ⁵ bore this relation of dependence with great reluctance, especially as both countries had lost much through the Romans, while the Achæans had been benefited by their loss. ⁶ According to coins, Corone was separated from Messenia, and probably Isine likewise; the coast of Laconia was in the Achæan

¹ *These ships were, &c.* Use *ἔδει*.

² *Openly declared.* Cf. Herod. ii. 160, *τῷ ἀστῷ ἀγωνιζομένῳ προσθήσονται*.

³ *Undecided.* Cf. Thucyd. vi. 93, *μέλλοντες δὲ ἔτι καὶ περιορώμενοι*.

⁴ *They now had all Peloponnesus.* Use *κύριον εἶναι*.

⁵ *Bore this relation.* Cf. Thucyd. ii. 62, *οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ*

οὐ κηπίον, where the genitive is worthy of notice. *Χαλεπῶς, βαρέως, δεινῶς, &c., φέρειν* are usually constructed with an accusative or dative with or without *ἐπί*. The sentence might be *τὸ ὑπηκόους εἶναι βαρέως ἐφέρον*.

⁶ *According to coins.* Turn by "from what we know, conjecturing by certain coins;" after the model of *ἐξ ὧν ἀκοῇ ἴσμεν*.

confederacy. The population of Lacedæmon ¹ was now a strange mixture. Perioeci, Helots, and mercenaries having been ² admitted among the number of citizens, and this population dreaded the ³ return of the exiles, who were staying in the coast-towns. ⁴ Distrustful of these, and greatly vexed at being ⁵ separated from the sea, the Lacedæmonians ⁶ tried to make themselves masters of one of those towns, in which many exiles were living, ⁷ in order to put themselves in communication with the sea.—
NIEBUHR.

XIV.

⁸ But the undertaking failed, and the Achæans and Lacedæmonians ⁹ mutually accused one another at Rome, where equivocal answers were given to them. Philopœmen therefore ¹⁰ endeavoured to limit the influence of the Romans as much as possible, by entering Laconia and encamping close to the walls of

¹ Was now a strange mixture. Cf. Thucyd. vi. 17, Ὀχλοις τε γὰρ συμμίκτοις πολυανδρῶσιν αἱ πόλεις.

² Admitted among. Cf. Herod. ii. 51, Ἦδη τηνικαῦτα ἐς Ἑλλήνας τελέουσιν.

³ Return of the exiles. Κάθοδος, κατάγειν, κατιέναι, κατελθεῖν, are used especially of exiles returning or being restored to their country. See Herod. i. 60.

⁴ Distrustful of these. Use Δι' ὑποψίας ἔχειν, or ἐν ὑποψίᾳ ποιεῖσθαι τι.

⁵ Separated from the sea. Cf. Thucyd. vi. 101, Ἀποκλήσσεσθαι

τῆς διαβάσεως.

⁶ Tried to make, &c. Cf. Thucyd. i. 61, Καὶ πειράσαντες πρῶτον τοῦ χωρίου.

⁷ In order to put themselves. Turn by ὡς ἤδη θαλασσοκράτορες ἐσόμενοι.

⁸ But the undertaking failed. Cf. Thucyd. i. 109, Ὡς δὲ αὐτῷ οὐ προὔχαιρε.

⁹ Mutually accused. Cf. Herod. vi. 14, Ἀλλήλους γὰρ κατατιῶνται.

¹⁰ Endeavoured to limit, &c. Use Προθυμοῦμαι ὅπως with a future, and cf. Herod. i. 58, Αὖξεται ἐς πλῆθος πολ-
λόν.

Lacedæmon. ¹ On this occasion, Philopœmen did not by any means act in a manner which we can approve of. Notwithstanding the praise which is otherwise due to him, it was an act of injustice which he did not scruple to commit, because it was advantageous to his State. The fate of Sparta was exceedingly hard. Philopœmen summoned the leaders of the Lacedæmonians before his court; ² to this they yielded, having been assured by him that the accused should not be condemned without a fair trial. But when eighty of the most illustrious men appeared in the camp, the exiles fell upon them in a furious manner; some of them were strangled, and others sentenced to death. Philopœmen then entered the city, demolished the walls, ordered the mercenaries to be dismissed, restored the exiles, abolished the laws of Lycurgus, and established the Achæan constitution. ³ Under the pretext of clearing Sparta from those who had ⁴ intruded themselves as citizens, all emancipated Helots who had obtained the franchise under the Spartan tyrants were ex-

¹ *On this occasion, &c.* Turn this sentence as follows, using a participial construction as explained under Exercise XCIII.: "not doing rightly, &c. . . . for being in other respects . . . this injustice at least he did not hesitate to commit." Begin the next sentence with *ὅν οὖν*, in the sense of "however this may be."

² *To this they yielded, &c.* Turn by "they came bargaining to have a fair trial." Use *ὁμολογεῖν* with the infinitive,

and perhaps *εὐθυδικίαν εἰσιέναι* from Demosthenes (908) will be allowable: or use *τῶν ἴσων καὶ δικαίων τυγχάνειν κρινόμενους*.

³ *Under the pretext.* Cf. Thucyd. v. 81, *Καὶ ἀγῶνά τινα πρόφασιν γυμνικὸν ποιήσας*. Turn therefore by *πρόφασιν* as an accusative absolute, and *ὥς* with the future participle.

⁴ *Intruded themselves.* Use *Παρὰ τὸ δίκαιον ἐς πολίτας τελεῖν*, or *ἐς τοὺς πολίτας παρεισδύνειν*.

pelled from the city ; nay, all those who, ¹ endeavouring to elude the command, remained at Sparta, were made slaves and sold.—NIEBUHR.

XV.

In the following night, there was, it is said, ² a violent snow-storm and a severe frost, ³ such as often occur in those mountainous districts after an earthquake. ⁴ The wounds of the Gauls, as they lay on the bare ground without protection and shelter, were supernaturally painful and burning, and the cold was so severe that many perished during the night. When the Gauls were thus already downcast in the extreme, the Greeks, sallying from Delphi, ⁵ broke the confused masses of the Gauls, and their small numbers thoroughly defeated the barbarians. The survivors commenced their retreat in the greatest distress, more especially because Acichorus had not yet arrived. For the Ætolians, ⁶ and this was their glory, had thrown themselves with all their forces

¹ *Endeavouring to elude, &c.* Use ὧς ἐλπίζων ἂν λαθεῖν.

² *A violent snow-storm.* Cf. Thucyd. iii. 21, Τηρήσαντες νύκτα χειμέρινον ὕδατι καὶ ἀνέμῳ. Falling snow in prose is generally νιφάς in the plural number, or νιφετός. Herodotus uses ἐξαίσιος of a violent wind.

³ *Such as often occur.* Cf. Thucyd. iii. 81, Οἷον φιλεῖ ἐν τῷ τοιοῦτῳ γίνεσθαι.

⁴ *The wounds of the Gauls, &c.* Turn by "their wounds pained the Gauls, being under

no shelter, and lying in the open air" (ὕπὸ τῆς αἰθρίας). Cf. Herod. vii. 172, ἵνα ἦ Ἕλλας ἐν σκέπῃ τοῦ πολέμου.

⁵ *Broke the confused masses.* Cf. Thucyd. iv. 96, Ὑπὸ τῶν Θηβαίων ἐφεπομένων καὶ παραρηγνύντων. Turn the next words by, "defeated . . . themselves being very few" (αὐτοὶ πάνυ ὀλίγοι ὄντες).

⁶ *And this was their glory.* Use "for which (ἐπὶ with genitive or dative) they were most illustrious" (εὐδοκιμεῖν).

between him and Brennus, and had ¹ made him purchase every inch of ground very dearly, a circumstance of which Brennus knew nothing. During the second night after the withdrawal of Brennus from Delphi, a panic is said to have broken out among the Gauls; they fancied they saw the Greeks among them, ² the gods having confounded their senses, and thus they slew one another because they believed each other to be Greeks.—NIEBUHR.

XVI.

The rioters seemed for a moment ³ stunned with surprise by the loss of their leader; ⁴ and before they had time to recover themselves, the young king, ⁵ with astonishing presence of mind, rode up to them, and said, "My friends, be not concerned for the loss of your unworthy leader; I will be your leader." And turning his horse, he rode into the open fields at the head of the multitude; ⁶ who seemed to follow him unconsciously, and without

¹ *Made him purchase, &c.* Turn this by "held out so that he was unable to advance without fighting." Cf. Thucyd. i. 3, Καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προΐοντες πολὺ ἐκ τῶν ὅπλων.

² *The gods having confounded.* Cf. Herod. vi. 112, Μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον καὶ πάγχυ ὀλεθρίην.

³ *Stunned with surprise.* Turn by "confused under the idea that no one was left to lead them," (ὡς οὐδενὸς περιόντος, &c.).

⁴ *And before they had time.* See on Exercise XXV. for the way of turning similar phrases. Cf. also ἐντὸς ἑαυτοῦ, ἐν ἑαυτῷ γίγνεσθαι, for "coming to oneself."

⁵ *With astonishing, &c.* Turn by "astonishingly how not a whit the more reduced to perplexity." Cf. Plato, Gorg. 471, θαυμασίως ὥς ἄθλιος.

⁶ *Who seemed to follow, &c.* Turn "but they followed, in no wise knowing what they are doing."

knowing why. ¹ A cry, meanwhile, had arisen in the City that the king had fallen into the hands of the rebels, and instantly some thousands of brave men flew to his rescue. When they appeared, the mob, seized with a panic, fell on their knees before the king, imploring his pardon, which he granted them ² on condition that they ³ dispersed and returned to their homes. This they all did; and thus the insurrection melted away, ⁴ like snow in a sudden thaw.—MARKHAM's *England*.

XVII.

The Spartan Government ⁵ had already meditated the invasion of Attica, and was therefore predisposed to take the advice of Alcibiades on that head. ⁶ But being now awakened to a sense of imminent danger, it appointed Gylippus, a son of the exiled Cleandridas, to sail to Sicily with such succours as he should be able, in concert with the Corinthians, to raise immediately, and, while the rest followed, ⁷ to

¹ *A cry, meanwhile.* Use διαθρυλείσθαι ὥς (Xen. Mem. i. 2, 37).

² *On condition that, &c.* Cf. Thucyd. i. 103, *Ευνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασιν*, and in i. 113, there is ἐφ' ᾧ κομιοῦνται.

³ *Dispersed and returned to.* See on Exercise II., under "ran to their several homes."

⁴ *Like snow in a sudden thaw.* Cf. Herod. ii. 22, *Φαμένη τὸν Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος*. Also Plato, Gorg. 479 A, *Φοβούμενος ὥσπερ αὖτε παῖς τὸ κέεσθαι*.

⁵ *Had already meditated.* Turn by "the Lacedæmonians already of themselves intending (*καὶ αὐτοὶ διανοούμενοι*) . . . were disposed, &c." (*ᾧ ῥηντο, οἱ ἐτοῖμοι ἦσαν*).

⁶ *But being now awakened.* Turn by "knowing now (*ἤδη*) into what danger they were come." Cf. Thucyd. v. 99, *Ἡμᾶς ἐς κίνδυνον καταστήσειαν*, and Demosth. 127, *τοῖς ὅλοις ἠττάσθαι ἐνόμιζον*.

⁷ *To animate the Syracusans.* Cf. Thucyd. iv. 36, *Τοὺς δὲ ἀπὸ προσεδέχοντο ἴδοντας πολλὰ μᾶλλον ἐπέρρωσε*.

animate the Syracusans by his presence. Gylippus, accordingly, directed the Corinthians to send two of their galleys to meet him at Asine, on the Messenian coast, that he might begin his voyage without delay, while they ¹ completed their preparations for the relief of Syracuse. About the same time the galley which ² had been sent to Athens for supplies and reinforcements, arrived there; and the Athenians voted 300 talents, and a squadron of 250 cavalry and thirty horse-bowmen, for the prosecution of the war. The men, however, were sent without horses, which were to be procured in Sicily. ³ These succours were found at Catana, in the spring, by the Athenian armament on its return from an expedition in which it had made an unsuccessful attempt on the Syracusan fortress at Megara, had reduced the Sicel town, Centoripa, and had ⁴ ravaged a part of the enemy's territory.

XVIII.

In the course of the ensuing winter, ⁵ while a new fleet was on the stocks, the headland of Sunium was

¹ *Completed their preparations.* Cf. Thucyd. vi. 93, "Ὅπῃ ἐκ τῶν παρόντων μάλιστα καὶ τάχιστα τις ὠφελία ἥξει.

² *Had been sent, &c.* Cf. Herod. vii. 193, 'Ἐκ τῆς Ἀργούσ ἐπ' ὕδωρ πεμφθέντα.

³ *These succours, &c.* Turn thus: "The Athenians in Sicily found them . . . on returning to Catana: for having attacked . . . they did not take it, but

having, &c. . . . they ravaged."

⁴ *Ravaged a part, &c.* Cf. Thucyd. i. 30, Πλεύσαντες ἐς Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον.

⁵ *While a new fleet, &c.* Use ἄλλο ναυτικὸν παρασκευάζεσθαι. For "the headland of Sunium," cf. Thucyd. vi. 44, Ἀφίκοντο ἐς Ῥήγιον τῆς Ἰταλίας ἀκρωτήριον.

fortified for the protection of their corn ships, ¹ and, among other economical measures, the fortress erected on the coast of Laconia, by Charicles and Demosthenes on the last voyage to Sicily, was evacuated. At the same time the proceedings of the subject states were ²observed with jealous attention. ³It was, in fact, the opinion which prevailed throughout Greece of the hopelessness of the condition to which Athens was reduced, that rendered it most alarming. It was generally believed that she could not hold out another summer. ⁴The states which had hitherto remained neutral, and had viewed the attempt upon Sicily with apprehension for their own independence, now hastened to revenge themselves for their fears, and ⁵to share the triumph of her enemies which they supposed to be at hand. The allies of Sparta were eager to exert themselves ⁶for the purpose of putting a speedy end

¹ *And, among other economical, &c.* Turn this by *τά τε ἄλλα . . . καί*. Cf. Thucyd. viii. 1, *Τῶν τε κατὰ τὴν πόλιν τι εἰς εὐτέλειαν σωφρονίσαι* (or *ξυστέλλεσθαι*).

² *Observed, &c.* Use *δι' ὑποψίας ἔχειν*, or *τηρεῖν μή τι νεωτερίσωσι*.

³ *It was, in fact, the opinion, &c.* Turn by "but what was most alarming, the Greeks, &c." Observe the use of *καταγιγνώσκω* in such a sentence as the following (Thucyd. iii. 45), *Οὐδείς πω καταγνοὺς ἑαυτοῦ μή περιέσεσθαι τῷ ἐπιβουλεύματι, &c.*

⁴ *The states which had re-*

mained, &c. Turn this as follows: "and they who were allies of neither (*οἱ μηδετέρων ζύμμαχοι ὄντες*), all, that is, who thought that if they succeeded in . . . they would come against themselves, &c." Cf. Thucyd. viii. 2, *Νομίσαντες κἂν ἐπὶ σφᾶς ἐλθεῖν αὐτοὺς*.

⁵ *To share the triumph, &c.* Cf. Thucyd. vi. 70, *Καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου*. In iii. 36, *Προσξυμβάλλεσθαι* is used in the same way.

⁶ *For the purpose of putting a speedy end.* Cf. Thucyd. viii. 2, *Ἐμπροθυμηθέντες ἐπὶ πλέον ἢ πρὶν ἀπαλλάξεσθαι διὰ τάχους πολλῆς τάλαιπωρίας*.

to the tedious and wasting struggle.—THIRLWALL'S *History of Greece*, Vol. iv. p. 3.

XIX.

¹ But the gain of a victory was not sufficient to counterbalance the loss of time and reputation which Pompeius ² had submitted to undergo. One month earlier the defeat of Cæsar ³ would have been his destruction, for he had then secured no friends to favour him in his retreat, ⁴ and no second field on which to develop the resources of his genius. But now, looking calmly around him, he saw that it was necessary to draw from the seaboard, and remove the war ⁵ to a wider theatre in Macedonia or Thessaly. There he could unite all his forces, and reconstruct the plan of the campaign. ⁶ With unabated alacrity he prepared ⁷ to execute the new project. The sick

¹ *But the gain of a victory, &c.* Turn this as follows: "but Pompeius, although victorious, gained less than was proportionate to the loss, &c." Cf. Thucyd. vi. 15, Ταῖς ἐπιθυμίαις μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρήτο.

² *Had submitted to undergo.* Turn by "which resulted from the generalship he showed." Cf. Xen. Anab. vii. 640, Καὶ δοκεῖ μοι τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι, where τοῦτο is a kind of cognate accusative after στρατηγήσαι.

³ *Would have been his destruction, &c.* Turn by "if he had been defeated a little earlier, he could not have

escaped ruin." Cf. Xen. Anab. i. 3, 2, Κλέαρχος μικρὸν ἐξέφυγε τὸ (or τοῦ) μὴ καταπετρωθῆναι.

⁴ *And no second field, &c.* Turn by "and had no place in which he could distinguish himself again;" and use λαμπρύνεσθαι or εὐδοκιμεῖν.

⁵ *To a wider theatre.* Compare the phrase ἐν καθαρῷ βῆναι, οἰκεῖν, &c., to have plenty of room for moving about, &c.

⁶ *With unabated alacrity.* Cf. Herod. vii. 86, Ἡ λαυνὸν δὲ πάντες καμήλους ταχυτήτα οὐ λειπομένας ἵππων.

⁷ *To execute this new project, &c.* Cf. Thucyd. i. 70, Ἐπινοῆσαι δὲ εἰς καὶ ἐπιτελέσαι ἔργον δ' ἂν γνῶσιν.

were sent forward, in the first instance, together with the baggage. The rest of the army left the camp ¹in successive detachments; and Cæsar himself, having ²confronted his victorious enemy to the last, followed his advancing legions with such celerity as to overtake and combine his march with them.—MERIVALE'S *Roman Empire*, Vol. ii. p. 280.

XX.

³The news of the occupation of Pylus induced Agis to withdraw his army immediately from Attica, where, indeed, he could not have remained much longer, as the invasion had been made earlier than usual, while the corn was still green, and the troops were beginning to suffer, both from scarcity of provisions ⁴and the extraordinary severity of the weather. He quitted the country fifteen days after he had entered it, ⁵the shortest stay which an invading army made there during the war. After his return the Spartans lost no time in marching to Pylus; and they were accompanied by the forces of the districts adjacent to the capital, which had not been employed in the expedition to Attica. The

¹ *In successive detachments.* Cf. Thucyd. v. 9, "ἵνα μὴ τὸ κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν."

² *Confronted his victorious enemy.* Cf. Thucyd. v. 9, 'Ἀπὸ τοῦ ἀντιπαραταχθέντος, &c.

³ *The news of the occupation.* Cf. Thucyd. iv. 25, Καμάρινης ἀγγελλεῖσθαι προδίδοσθαι Συρακοσίοις; or iv. 6, 'Ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης.

⁴ *And the extraordinary severity.* Turn by "and winter coming on beyond the usual season" (παρὰ τὴν καθεστηκυῖαν ὥραν).

⁵ *The shortest stay, &c.* Turn by "so that the inroad was the shortest of all previous ones." Cf. Thucyd. i. 1, for the usual construction with the superlative: 'Ἀξιολογώτατον τῶν προγεγενημένων.

other Lacedæmonians ¹ required a little longer time before they could leave home again. But orders were sent round Peloponnesus, to all the allies, to bring up their contingents as soon as possible, ² and the fleet was recalled from Corcyra. ³ It was transported across the Leucadian Isthmus, and thus, passing unobserved, reached Pylus while the Athenians were lying at Zacynthus. Demosthenes having been apprised of its approach, despatched two out of the five galleys which had been left with him, to Zacynthus, ⁴ to inform Eurymedon and his colleague of his danger. In the meanwhile the Spartans ⁵ prepared to overwhelm his little garrison by attacking the fort at once on the sea and the land side, and if they should not immediately carry it, designed to take precautions for excluding the Athenian fleet, when it came from the harbour, by a bar of galleys placed at each entrance. The island Sphacteria ⁶ they immediately occupied with a body of heavy-armed troops.—THIRLWALL's *Greece*, Vol. iii. p. 237.

¹ *Required a little longer time.* Turn by "having remained a short time, then (οὕτω δὴ) were about to serve."

² *And the fleet was recalled.* Use μεταπέμπομαι, or πέμπειν with ἐπί and an accusative.

³ *It was transported, &c.* Cf. Thucyd. viii. 7, Ὑπερενεγκόντες τὰς ναῦς τὸν ἰσθμὸν κελεύσωσι πλεῖν ἐς Χίον πάσας. Turn by "and escaping (λαν-

θάνω) the Athenians at Zacynthus, reached Pylus."

⁴ *To inform Eurymedon, &c.* Use Ἀγγέλλειν ὡς τοῦ χωρίου κινδυνεύοντος.

⁵ *Prepared to overwhelm.* Turn thus: "prepared to attack the fort, hoping to take it . . . and if they should not succeed, &c." (μηδὲν προχωρεῖν).

⁶ *They immediately occupied.* Cf. Herod. i. 75, Κατὰ τὰς εὐσας γεφύρας διεβίβασε τὸν στρατόν.

XXI.

¹ But, spiritless himself, he was incapable of infusing spirit. The Parthians continued throughout the day to harass the Roman army by a repetition of their usual manoeuvres. ² It was not till nightfall that they allowed them any respite. ³ Not being accustomed to construct camps, they never passed the night in the immediate neighbourhood of an enemy, but retired to a distance, ⁴ leaving the Romans to make what use they could of the few hours which would intervene before their reappearance. Crassus himself, ⁵ overwhelmed with grief and mortification, ⁶ if not with fear, was incapable of suggesting any counsel or adopting any resolution. Cassius and the other officers ⁷ promptly set him aside, and took upon themselves to give the necessary orders. They determined to retreat without a moment's delay.

¹ *But spiritless, &c.* Cf. Thucyd. vi. 17, Καὶ νῦν οὐτε ἀνέλπιστοί πω μᾶλλον ἐς ἡμᾶς ἐγένοντο, or use ἐς ἀθυμίαν καταστῆναι, or turn by "himself being spiritless (ἄθυμος), he was unable to bring others to (agerne-s (καταστήσαι ἐς προθυμίαν.)"

² *It was not till nightfall, &c.* Cf. Thucyd. iv. 96, Νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον. Turn the whole sentence as follows: "and in the daytime the Parthians . . . harassed . . . by attacking; but night coming on, they gave them a slight respite."

³ *Not being accustomed, &c.*

Cf. Thucyd. ii. 44, 'Αλλ' οὐ ἂν ἐθὰς γενόμενος ἀφαιρεθῇ.

⁴ *Leaving the Romans, &c.* Turn by "retiring . . . they remained quiet (ἡσυχάζω) until the dawn, so that the Romans had a little respite (ἀναπνεῖν)."

⁵ *Overwhelmed.* Cf. Herod. i. 190, Κῦρος δὲ ἀπορίῃσι ἐνείχετο, or iv. 131, 'Εν ἀπορίῃσι εἶχετο.

⁶ *If not with fear.* Cf. Thucyd. i. 107, Τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπήγον αὐτοὺς.

⁷ *Promptly set him aside.* Turn by the genitive absolute, with the phrase ἐν οὐδενὸς μέρει εἶναι. Below, for *hopeless, &c.*, cf. Thucyd. viii. 1, ἀνέλπιστοι ἦσαν σωθήσεσθαι.

Compelled to leave behind them the wounded, these unfortunate victims, hopeless of receiving quarter, ¹ uttered such piercing shrieks as reached the ears of the Parthian spies, who guessed the cause and reported it. Immediately the horsemen sprang to their saddles, and speedily overtook the retiring legions. ² But it would seem that their horses, after a long day's service, were unable to keep pace with the headlong rush of desperate men. News of the disaster was speedily conveyed to Charræ, and ³ the Roman garrison which was there stationed issued forth to succour and rescue the remnant of the flying army, which it conducted to an asylum of rest and safety. The Parthians contented themselves with the plunder of the camp and slaughter of the wounded, together with all the stragglers they could intercept, to the number of several thousands.—MERIVALE'S *Roman History*, Vol. i. p. 525.

XXII.

⁴ The Athenians had been too fully occupied with their own affairs to think of making any attempt for

¹ *Uttered such piercing shrieks.* Cf. Herod. i. 8, 'Ο δὲ ἀμβώσας μέγα.

² *But it would seem, &c.* Turn by "but—for their horses were now distressed with toil—they could not keep up with men (ξυνέπεσθαι), &c.," and use ἐς φυγὴν ὁρμᾶσθαι.

³ *The Roman garrison there stationed.* Turn by "the garrison in the town (οἱ ἐκ τῆς πόλεως φύλακες) sallying out

removed the remnant of the stragglers to a place of safety" (ἐς τὸ ἀσφαλές). Below, for *The Parthians, &c.*, cf. Xen. Mem. i. 4, 13, ἤρκεσε τῷ θεῷ ἐπιμεληθῆναι, &c.

⁴ *The Athenians had been, &c.* Cf. Plato, Phæd. p. 66 D, Καὶ ἐκ τούτων ἀσχολίαν ἄγομεν φιλοσοφίας περί, and turn by "being so busy, &c. . . were not even able to consider, &c." οὐδὲ εἶχον διαβουλεύεσθαι ὅπως, &c.

the relief of Platæa. The brave garrison had ¹ begun to suffer from the failure of provisions; and, ² as their condition grew hopeless, two of their leading men, Theænetus, ³ a soothsayer, and Eupompidas, one of the generals, conceived the project of escaping across the enemy's lines. When it was first proposed, it was unanimously adopted; ⁴ but as the time for its execution approached, half of the men ⁵ shrank from the danger, and not more than 220 adhered to their resolution. ⁶ The contrivers of the plan took the lead in the enterprise. ⁷ Scaling ladders of a proper height were the first requisites; and they were made upon a measurement of the enemy's wall, for which the besieged had no other basis than the number of layers of brick, which were sedulously counted over and over again by different persons,

¹ *Begun to suffer, &c.* Cf. Thucyd. vii. 47, Νόσφ τε γὰρ ἐπιέζοντο.

² *As their condition, &c.* Cf. Thucyd. viii. 1, Ἀνέλπιστοι ἦσαν ἐν τῷ παρόντι σωθήσεσθαι, or vii. 67, Βιαζόμενοι ὑπὸ τῆς παρούσης ἀπορίας ἐς ἀπόνοιαν καθεστήκασι.

³ *A soothsayer.* Thucydides uses ἀνὴρ μάντις; observe that ἀνὴρ is commonly added in this way to titles, professions, &c. ὧ ἄνδρες στρατιῶται, ἄνδρες Ἀθηναῖοι, &c.

⁴ *But as the time, &c.* Turn by "but the time in which they would have to run the risk (ἔδει) drawing near (ἐπιγίγνεσθαι)."

⁵ *Shrank from the danger.*

Cf. Thucyd. vi. 92, Μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν στρατείαν. The word is used absolutely in iv. 11, and with another construction in Plato, Phædo, 84 C, Μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν.

⁶ *The contrivers of the plan, &c.* Turn by "those who suggested (ἐσηγεῖσθαι) the plan, were amongst the first to execute it (ἐν τοῖς πρώτοις)."

⁷ *Scaling ladders, &c.* Turn this clause as follows: "they made ladders, as nearly as possible, equal to . . . conjecturing by nothing but . . . and they counted them often, the people being different (οὐχ οἱ αὐτοὶ) until, &c."

until the amount, and consequently the height of the wall, was sufficiently ascertained.

XXIII.

¹ A dark and stormy night, in the depth of winter, was chosen for the attempt; ² it was known that in such nights the sentinels took shelter in the towers, and left the intervening battlements unguarded; ³ and it was on this practice that the success of the adventure mainly depended. ⁴ It was concerted that the part of the garrison which remained behind should make demonstrations of attacking the enemy's lines, ⁵ on the side opposite to that by which their comrades attempted to escape. And first a small party, lightly armed, the right foot bare ⁶ to give them a surer footing in the mud, keeping at such a distance from each other as to prevent their arms from clashing, crossed the ditch, and planted their ladders, unseen and unheard; ⁷ for the noise of their

¹ *A dark and stormy, &c.* Cf. Demosth. p. 1380, Οἱ δὲ τηρήσαντες νύκτα καὶ ὕδωρ καὶ ἄνεμον πολύν.

² *It was known that, &c.* Cf. Xenoph. Mem. iii. 5, 24, Οὐ λανθάνεις με ὅτι λέγεις ταῦτα.

³ *And it was on this practice.* Turn by "and from such a state of things especially they were sanguine of being saved," and see the last Exercise on "as their condition."

⁴ *It was concerted, &c.* Cf. Plato, Apol. 23 D, Προσποιοῦμενοι μὲν εἰδέναι, εἰδότες δὲ

οὐδέν, and Thucyd. iv. 77,

⁵ Ἡ ἔδει ἅμα ταῦτα πράσσειν.

⁵ *On the side opposite, &c.* Cf. Xen. Anab. v. 3, 13, Ὑπανεχώρουν εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα, or a verb can follow.

⁶ *To give them a surer.* Cf. Thucyd. viii. 4, Ὅπως αὐτοῖς ἀσφάλεια ταῖς σιταγωγοῖς ναυσὶν εἴη.

⁷ *For the noise of their approach.* Turn this by the genitive absolute, "the wind howling against the noise from their approaching" (ἀντιπαταγεῖν with a dative).

approach was drowned by the wind. The first who mounted were twelve men armed with short swords, led by Ammeas, son of Coræbus. His followers, six on each side, proceeded immediately to secure the two nearest towers.

XXIV.

The main body of the fugitives ¹ now poured through the opening thus secured, applying more ladders, and knocking away the battlements: and as they gained the other side of the outer ditch, they formed upon its edge, and, with their arrows and javelins, ² protected their comrades who were crossing, from the enemy above. Last of all, and with some difficulty, ³ for the ditch was deep, the water high, and covered with a thin crust of ice, the parties which occupied the towers effected their retreat; and they had scarcely crossed before the three hundred were seen coming up with lighted torches. ⁴ But their lights, which discovered nothing to them, made them a mark for the missiles of the Plateæans, who were thus enabled to elude their pursuit, and to move away ⁵ in good order. All the

¹ *Now poured through the opening, &c.* Use *Διὰ τοῦ μεταπυργίου χωρεῖν*.

² *Protected their comrades, &c.* Turn by "and if any of their men was crossing, they kept off the enemy by shooting arrows and darts." The verb, "was crossing," will here be in the optative of indefinite frequency.

³ *For the ditch was deep,*

&c. Turn by "for in the ditch, which was deep, there was much water, and the ice had frozen not firmly." The middle perfect of *πήγνυμι* is used intransitively in this sense.

⁴ *But their lights, &c.* Turn this by "but the Plateæans, themselves in the shade (*ἐν τῇ ἀφανεῖ εἶναι*), hit them, the more seen by reason of their torches."

⁵ *In good order.* Of. Herod.

details of the plan seem to have been concerted with admirable forethought. On the first alarm, fire signals were raised by the besiegers to convey the intelligence to Thebes. But the Plataeans had provided against this danger, and showed similar signals from their own walls, ¹so as to render it impossible for the Thebans to interpret those of the enemy.

XXV.

Next came another party with short spears, their shields being carried by their comrades behind them. ²But before many had mounted, the fall of a tile, broken off from a battlement by one of the Plataeans as he laid hold of it, alarmed the nearest sentinels, and presently the whole force of the besiegers was called to the walls. But no one knew what had happened, ³and the general confusion was increased by the sally of the besieged. ⁴All therefore remained at their posts; only a body of three hundred men, who were ⁵always in readiness to move toward any quarter where they might be

viii. 68, Τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων.

¹ *So as to render it, &c.* Turn by "in order that the enemy's signals may be obscure to, &c." and observe the form οἱ ἐκ τῆς πόλεως ἐξῆλθον.

² *But before many, &c.* Cf. Demosth. p. 1073, Οὐ γὰρ ἔφθη ποιησάμενος τὴν ἐπιδικασίαν, καὶ εὐθὺς ἐνεδείξατο. Or turn by the genitive absolute, οὕτω πολλῶν, &c., and alter the

form of the sentence thus, "a tile falling, for a Plataean broke it off, &c. (καταβάλλω), made a noise, &c."

³ *And the general confusion, &c.* Cf. Thucyd. iv. 25, Ἐκδραμόντες ἄφνω ἐκ τῆς πόλεως προσπίπτουσι.

⁴ *All therefore remained, &c.* Cf. Thucyd. iv. 76, Οὐ μενεῖν κατὰ χώραν τὰ πράγματα.

⁵ *Always in readiness, &c.* Turn by Παραβοηθεῖν εἴ τι δέει.

needed, issued from one of the gates in search of the place from which the alarm had risen. In the meanwhile the assailants had made themselves masters of the two towers between which they scaled the wall, and after cutting down the sentinels, guarded the passages which led through them, while others mounted by ladders to the roofs, and ¹ thence discharged their missiles on all who attempted to approach the scene of action.

XXVI.

² This precaution afforded additional security to their retreat. For instead of ³ taking the nearest road to Athens, they first bent their steps towards Thebes, while they could see their pursuers with their blazing torches ⁴ threading the ascent of Citheron. After they had followed the Theban road for six or seven furlongs, ⁵ they struck into that which led to Erythræ and Hysiaë, to the Attic

¹ *Thence discharged their missiles, &c.* Turn this by "discharging arrows and darts (τοξεύοντές τε καὶ ἐσακοντίζοντες), kept back those who were for coming to the rescue," or use only βάλλοντες.

² *This precaution, &c.* Turn this by "greater security arose to them escaping," or, "by taking this precaution they secured their safety more" (ἀντιλαμβάνεσθαι τοῦ ἀσφαλούς).

³ *Taking the nearest road, &c.* Cf. Herod. ii. 158, τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώ-

τατον. "To Athens" is ἐπ' Ἀθηνῶν, in the direction of Athens; ἐπ' Ἀθήνας, meaning, I think, going right up to Athens. Turn by "but they did not go where it was shortest . . . but went the road leading (τὴν ἐπὶ τῶν Θηβῶν χωρεῖν)."

⁴ *Threading the ascent, &c.* Use ἀναβαίνειν, and observe that ἀνβαίνειν, χωρεῖν, ἰέναι, and similar verbs take a cognate accusative of the road.

⁵ *They struck into, &c.* Turn by "turning short (ὑποστρέφειν) they went, &c."

border, ¹ and arrived safe at Athens. Out of the two hundred and twenty who set out together, one fell into the enemy's hand after he had crossed the outer ditch. Seven turned back panic-struck, ² and reported that all their companions had been cut off; and at daybreak a herald ³ was sent to recover their bodies. The answer revealed the happy issue of the adventure.

XXVII.

Pyrrhus, who ⁴ wished to defer a decisive battle till he was joined by his allies, ⁵ wrote to the consul, demanding ⁶ to be accepted as arbitrator between the Romans and the Tarentines. Lævinus answered that the king himself must first ⁷ make amends for having invaded Italy, and that ⁸ war must decide between them. ⁹ The hostile armies met

¹ *And arrived safe, &c.* Cf. Demosth. p. 1380, Ἀποσφάξαντες τοὺς φύλακας διεσώζοντο δεῦρο.

² *And reported that, &c.* Turn by "report that no one survives." Ἀπαγγέλλειν ὥς, &c.

³ *Was sent to recover, &c.* Cf. Thucyd. iv. 113, Ἀναίρεσιν αἰτήσων τῶν νεκρῶν.

⁴ *Wished to defer a decisive.* Cf. Thucyd. vi. 99, Πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακινδυνεύειν.

⁵ *Wrote to the consul.* Cf. Thucyd. i. 137, Ἐσπέμπει γράμματα ὥς βασιλέα. "Consul" is ὁ ὕπατος.

⁶ *To be accepted as arbi-*

trator. Cf. Thucyd. iv. 83, Ἐτοῖμος ὢν Βρασίδα μέσῳ δικαστῇ ἐπιτρέπειν, and just below, οὔτε δικαστὴν ἔφη τῶν σφετέρων διαφορῶν ἀγαγεῖν. Or turn by "required them (ἀξιῶ) if they had any charge against (ἐγκαλῶ) the Tarentines, &c."

⁷ *Make amends, &c.* Use δίκας δοῦναι, or cf. Thucyd. i. 38, Καὶ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι.

⁸ *War must decide.* Take the phrase Τὰ πρὸς ἀλλήλους (διαφορὰ) διαλύεσθαι (Isocr. 48).

⁹ *The hostile armies, &c.* Turn by "when they were at the river Siris, the consul, &c." Cf. Thucyd. vii. 35, Ὡς ἐγένοντο ἐπὶ τῷ Ὑλίκῳ ποταμῷ.

on the banks of the Siris, where the consul was compelled, ¹ by fear of scarcity among his troops, to force a battle. The Romans fought like lions; but the cavalry of Pyrrhus, and his elephants, ² the formidable aspect of which terrified the Romans, decided the day; the Romans took to flight, and perhaps not one of them would have escaped, had not a wounded elephant, in his fury, turned against his own men and stopped their pursuit. Pyrrhus ³ took the enemy's camp without resistance: he had, indeed, ⁴ gained a complete victory. On the following day ⁵ he visited the field of battle, and seeing the bodies of the Romans, all of whom had fallen with their faces towards the enemy, he exclaimed, "With such soldiers the world were mine; and it would belong to the Romans if I were their commander." But the best part of his own men had fallen; and to those who congratulated him on his victory, he replied, ⁶ "One more such victory, and I shall be obliged to return to Epirus without a single soldier."—SCHMITZ.

¹ *By fear of scarcity.* Cf. Thucyd. iv. 6, Ἑσπάνιζον τροφῆς τοῖς πολλοῖς.

² *The formidable aspect.* Cf. Thucyd. ii. 98, Ὁ δὲ ἄλλος δμιλος πλήθει φοβερώτατος ἠκολούθει. In Thucyd. iv. 126, Ἔργω μὲν βραχὺν ὄν, ὄψει δὲ καὶ ἀκοῇ κατασπέρχον, there seems some doubt as to the real meaning.

³ *Took the enemy's camp, &c.* Cf. Thucyd. ii. 81, Νομίσαντες

ἀν τὴν πόλιν ἐλεῖν καὶ αὐτῶν τὸ ἔργον γενέσθαι.

⁴ *Gained a complete victory.* Use Παρὰ πολὺ νικᾶν.

⁵ *He visited the field, &c.* Cf. Herod. vii. 238, Διεξήϊε διὰ τῶν νεκρῶν, or use Τὴν τῆς μάχης χώραν ἐπελθεῖν.

⁶ *One more such victory, &c.* Turn by "conquering again in such a battle (νικᾶν μάχην), he should sail home one out of many" (εἷς ἐκ πλεόνων).

XXVIII.

There he cast anchor, and, ¹to prooue the affections of the people, sent some of his men to land, making great ²boasts of the power that was to follow. The Kentish men perceiving that Perkin was not followed by any English of name or accompt, and that his forces consisted but of strangers borne, and most of them base people and freebooters, ³fitter to spoyle a coast than to recouer a kingdome: resorting vnto the principall gentlemen of the countrie, ⁴professed their loyaltie to the king, and desired to bee directed and commanded for the best of the king's service. The gentlemen entring into consultation, directed some forces in good number ⁵to shew themselves vpon the coast; and some of them to make signes, ⁶to entise Perkins' souldiers to land, as if they would ioyne with them; and some others to appeare from some other places, and ⁷to make semblance as if they fled from them, the better to encourage them to land. But Perkin (who by ⁸playing

¹ *To prooue the affections, &c.* Turn by "To prove how they were in point of good will." Cf. Thucyd. vii. 2, 'ὡς εἶχον τάχους.

² *Boasts of the power, &c.* Cf. Thucyd. iv. 126, Οἱ τοιοῦτοι δχλοι . . . τὸ ἀνδρεῖον μελλήσει ἐπικομποῦσιν.

³ *Fitter to spoyle, &c.* Cf. Xen. Anab. ii. 3, 13, Οὐκ ἦν ἔρα οἷα ἔρδειν τὸ πεδῖον. Cf. Thucyd. iv. 56, τὴν παραθαλάσσιον δροῦσι.

⁴ *Professed their loyaltie to, &c.* Cf. Demosth. p. 243, Καὶ

εὐνοίας ἧς ἔχων διατελεῖ εἰς τε τοὺς Ἕλληνας.

⁵ *To shew themselves.* Cf. Herod. ii. 146, Εἰ φανεροὶ ἐγένοντο ἐν τῇ Ἑλλάδι.

⁶ *To entise Perkins' souldiers, &c.* Use ἐπάγομαι, or προσάγομαι, and ὥς with the future participle.

⁷ *To make semblance as if, &c.* The construction of Προσποιεῖσθαι is with a noun, as προσποιεῖσθαι ὀργήν, or the infinitive, προσποιεῖσθαι ὀργίζεσθαι.

⁸ *Playing the prince.* Use

the prince, or else ¹ taught by Secretarie Frion, had learned thus much, that people vnder command doe vse to consult, and after to march in order, and rebells contrariwise ² runne upon an heade together in confusion) considering the delay of time, and observing their orderly ³ and not tumultuary arming, doubted the worst.—BACON.

XXIX.

We were riding together to Richmond in a party, ⁴ many of whom might be called sensible men. ⁵ The sky was beautifully clear, and not obscured by a cloud in any part. Of a sudden, the count, raising his eyes to heaven, exclaimed, “Good heavens! what do I see? ⁶ May a merciful Providence avert this omen!” Those who were riding nearest to the count asked him what he saw; upon which he replied, “Do you not see that enormous dragon, with fiery horns and circling tail?” ⁷ As they declared that they could not see it, he begged them to look more attentively; and pointing with his finger, he showed

Ἵποκρίνεσθαι τὸν βασιλέα οἱ τὸ βασιλικόν (Arist.).

¹ Taught by, &c. Cf. Arist. N. Eth. ii. 4, Καὶ ἀπὸ τύχης καὶ ἄλλου ὑποθέμενου.

² Runne upon an heade, &c. Use Συντρέχοντες θορυβεῖν οἱ θορυβεῖσθαι.

³ And not tumultuary. Cf. Thucyd. vi. 37, Καὶ ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς.

⁴ Many of whom, &c. Use Ἄνδρες οὐ φαῦλοι ὄντες.

⁵ The sky was beautifully

clear, &c. Cf. Herod. vii. 37, Οὗτ' ἐπινεφέλων ὄντων αἰθρίας τε τὰ μάλιστα.

⁶ May a merciful Providence, &c. Cf. Herod. i. 207, Ἐπεὶ με Ζεὺς ἔδωκέ τοι τὸ σφάλμα ἀποτρέψειν, or Plato, Euthyd. p. 283 E, Σοὶ εἰς κεφαλὴν, ὥς ἐγὼ τόνδε βουλοίμην ἂν ἐξολωλέναι.

⁷ As they declared, &c. Cf. Thucyd. viii. 27, Οὐκ ἔφη οὗτ' αὐτὸς ποιήσειν τοῦτο, for the position of the negative with φημί.

them the exact spot where the phenomenon might be seen. They still declared themselves unable to see it, till at last one of them, not wishing ¹to be thought unable to see it, declared that he saw it too. One after another followed his example, and at length the strange appearance was declared to be ²distinctly visible to all. Within three days the story was noised abroad throughout England, and there was no lack of inquiries into the ³design of so strange an appearance in the heavens.

XXX.

(CLASSICAL TRIPOS, 1836.)

Thus Xenophon at that time was very young, and never had seen the wars before, ⁴neither had any command in the army, but only followed the war as a volunteer, ⁵for the love and conversation of Proxenus, his friend. He was present when Falinus came in with a message from the Great King to the Grecians, after that Cyrus ⁶was slain in the field, and they, a handful of men, left to themselves in the midst of the king's territories, ⁷cut off from their

¹ *To be thought unable.* Cf. Thucyd. vi. 13, Ὅπως μὴ δόξει μαλακὸς εἶναι.

² *Distinctly visible.* Use Ἐν καταφανεῖ εἶναι.

³ *Design of, &c.* Cf. τὸ μὲν τῆς Τηθύος οὐκ ἐννοῶ τί βούλεται, or βούλεται εἶναι is common.

⁴ *Neither had any command* Cf. Xen. Anab. iii. 1, 4. Ὅς οὐτε στρατηγὸς οὐτε λοχαγός,

οὐτε στρατιώτης ἂν συνηκολούθει.

⁵ *For the love and conversation.* Turn by "as being eager to associate and converse with, &c." (συνεῖναι τε καὶ διαλέγεσθαι).

⁶ *Was slain in the field.* Cf. Xen. Anab. i. 8, 27, Καὶ ἐνταῦθα μαχόμενοι ὅποιοι μὲν ἀπέθανον, &c.

⁷ *Cut off from their country.*

country by many navigable rivers and many hundred miles. The message imported that they should deliver up their arms and ¹ submit themselves to the king's mercy. ² To which message before answer was made, divers of the army conversed familiarly with Falinus, and amongst the rest, Xenophon happened to say, "Why, Falinus, we have now but these two things left—our arms and our virtue; and if we yield up our arms, how shall we make use of our virtue?" Whereto Falinus, smiling on him, said, ³ "If I be not deceived, young gentleman, you are an Athenian, and I believe you study philosophy, and it is pretty that you say; but you are much abused if you think your virtue can withstand the king's power." ⁴ Here was the scorn: the wonder followed, which was that this young scholar, or philosopher, after all the captains were murdered in parley by treason, conducted those ten thousand foot through the heart of all the king's high countries, from Babylon to Grecia, in safety, in despite of all the king's forces, to the astonishment of the world, and the encouragement of the Grecians in times suc-

Cf. Thucyd. vi. 97, ὅς ἀπέχει τῶν Ἐπιπολῶν ἕξ ἢ ἑπτὰ σταδίου. Turn by "many chiliads of stadia," and cf. Xen. Anab. ii. 1, 11, Καὶ ποταμῶν ἐντὸς ἀδιαβάτων, supplying γενέσθαι.

¹ *Submit themselves, &c.* Cf. Herod. i. 210, Ἐγὼ τοι παραδίδωμι χρῆσθαι αὐτῷ τοῦτο ὃ τι σὺ βούλει.

² *To which message, &c.* Cf.

Thucyd. vi. 58, Ἐπὶ τοὺς πομπέας πρότερον ἢ αἰσθέσθαι αὐτοὺς ἐχώρησε.

³ *If I be not deceived.* Cf. Plato, Gorg. 461 D, Εἴ τι ἐγὼ καὶ Γοργίας . . . σφαλλόμεθα, σὺ παρὼν ἐπανόρθου. In all this piece "the king" is βασιλεύς, the Persian king.

⁴ *Here was the scorn, &c.* Cf. Thucyd. vii. 75, Καὶ κατὰ μεμψις σφῶν αὐτῶν πολλὴ ἦν.

ceeding to make invasion upon the kings of Persia, as was afterwards purposed by Jason the Thessalian, attempted by Agesilaus the Spartan, and achieved by Alexander the Macedonian, ¹all upon the ground of the act of that young scholar.

XXXI.

(ST. JOHN'S COLL., CAMBRIDGE, 1849.)

When as therefore Darius ²had wearied himself and wasted his provisions in those desolate regions, wherein he found neither ways to direct him, victuals to refresh him, nor any houses, fruitful trees, or living creatures, nor anything at all, ³which either he himself might make use of, or by destroying it might grieve his enemies, he began to perceive his own folly, ⁴and the danger into which it had brought him. ⁵Yet, setting a good face upon a bad game, he ⁶sent brave messages to the Scythian, bidding him to cease his flight, and either ⁷to make trial of his

¹ *All upon the ground, &c.* Cf. Thucyd. iii. 10, Παραδείγμασι τοῖς προγιγνομένοις χρώμενοι.

² *Had wearied himself.* Xenophon uses ἀποκάμνειν μηχανώμενον, and Plato has the word absolutely.

³ *Which either he himself, &c.* If in a relative sentence there are two verbs requiring different cases, often the possessive pronoun is used with the second verb. Cf. Plato, Euthyd. 301, Ἄρ' οὖν ταῦτα ἡγεῖ σὰ εἶναι, ὧν ἂν ἄρξῃς καὶ ἐξῇ σοὶ αὐτοῖς χρῆσθαι.

⁴ *And the danger, &c.* Cf. Thucyd. iv. 85, Κίνδυνόν τε τοσόνδε ἀνερρίψαμεν.

⁵ *Yet, setting a good face.* Turn by Ἄλλὰ καὶ ὥς, and "not a whit the more being disheartened," and use ἐς ἀπορίαν καταστήναι.

⁶ *Sent brave messages, &c.* Cf. Herod. i. 69, Κροῖσος μὲν δὴ ταῦτα δι' ἀγγέλων ἐπεκηρυκέετο.

⁷ *To make trial of.* Cf. Thucyd. vii. 21, Ναυμαχίας ἀπόπειραν λαμβάνειν, and ἰέναι οὖν ἐκελεύεν ἐς τὴν πεῖραν τοῦ ναυτικοῦ.

valour and fortune in plain battle, or, if he acknowledged himself the weaker, then to yield by fair means and become his subject, giving him earth and water, which the Persians used to demand as ¹ a sign that all was yielded unto them. To this challenge the Scythian returned an hieroglyphical answer, sending a bird, a frog, a mouse, and five arrows, which dumb show Darius ² interpreting by his own wish, thought that he did yield all ³ the elements wherein those creatures live, and his weapons withal into his hands. But Gobryas, one of the seven princes who had slain the Magi, construed their meaning aright, which was thus: ⁴ O ye Persians, get ye wings like birds, or dive under the water, or creep into holes in the earth, for else ye shall not escape our arrows. And this interpretation was soon verified by the Scythians themselves, who assailed the Persian camp, ⁵ drave the horsemen into the trenches, and vexed the army with continual alarms day and night — were so fearless of ⁶ this great

¹ *A sign that all was yielded.* Turn by "which the Persians were in the habit of demanding from those who yielded." Cf. Xen. Anab. iv. 1, 17, Καὶ μὲν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα. Below, for an hieroglyphical answer, perhaps "answering as by riddles (ὥς δι' αἰνιγμάτων), sent, &c.," would do.

² *Interpreting by his own wish.* Turn by "thinking what he wished was also the case."

³ *The elements wherein those*

creatures. Cf. Herod. ii. 68, Ἄτε δὴ ὧν ἐν ὕδατι διαίταν ποιούμενον: just before he uses διατρίβω in the same meaning.

⁴ *O ye Persians, get ye wings.* Cf. Demosth. p. 745, Εἰ οὖν μὴ τιμωρήσεσθε τούτους οὐκ ἂν φθάνοι τὸ πλῆθος τούτοις τοῖς θηρίοις δουλεῦον.

⁵ *Drave the horsemen.* Cf. Thucyd. vi. 70, Καὶ ἐσβαλόντες ἐς τοὺς ὀπλίτας εἴ τινας προδιώκοντας ἴδοιεν, ἀνέστελλον.

⁶ *This great monarch, &c.* This will be conveyed sufficiently by using βασιλεύς

monarch, and so little regarded him, that within his hearing, and even in his sight, they did not forbear the pastime of coursing a hare, which they had started by chance.

XXXII.

¹ The Areiopagus ² had repaired to the general assembly to give its opinion respecting the project of a citizen named Timarchus, who was soon after ³ proscribed for the depravity of his manners. Autolycus addressed them in the name of the whole court. This senator, educated in the simplicity of ancient times, ⁴ and a stranger to the shameful abuse to which the most ordinary terms of conversation are now perverted, ⁵ suffered a word to drop from him, which, ⁶ misconstrued from its real sense, ⁷ admitted of an allusion to the licentious life of Timarchus.

without an article, as the great Persian king. Below, for *did not forbear*, &c., turn by "having started (*ἀναστῆσαι*) . . . were not reluctant (*ἀποκνεῖν*) to hunt it in sport (*ὡς μετὰ παιδίας*)."

¹ *The Areiopagus.* Use *ἡ ἐξ Ἀρείου πάγου βουλή*. The form *Ἀρειόπαγος* does not seem good.

² *Had repaired . . . to give its opinion.* *Πρόσδοον ποιεῖσθαι πρὸς τὸν δῆμον* is used by Æschines. Also cf. Herod. i. 40, *Ἔστι τῇ με νικᾶς γνώμην ἀποφαίνων*. In Attic writers the middle is more common in this sense. Plato uses the verb without *γνώμην*, in the same meaning, Phædo, p. 274 E.

³ *Proscribed for the depravity, &c.* Cf. Herod. vii. 231, *Ὀνειδὸς τε εἶχε καὶ ἀτιμίην, πάσχων δὲ τοιάδε ἡτίμωτο*.

⁴ *And a stranger to, &c.* Cf. Plato, Apol. 17 D, *Ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως*.

⁵ *Suffered a word, &c.* Cf. Thucyd. iv. 133, *Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα*.

⁶ *Misconstrued from, &c.* Cf. Thucyd. iii. 82, *Καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαίῳσει*.

⁷ *Admitted of an allusion.* Use *αἰνίττεσθαι* or *ὑποσημαίνειν*. Cf. Plato, Rep. p. 332 B, *Ἡνίξατο ἄρα ἦν δὲ γὰρ τό δίκαιον δ' εἶη*.

The whole assembly ¹ applauded him in a transport, and Autolycus, astonished, assumed a severer countenance. ² After a moment's pause, he attempted to proceed; but the people, putting an arch construction on the most innocent expressions, never ceased to interrupt him by a confused noise and immoderate bursts of laughter. A distinguished citizen now rising, exclaimed, "Are not you ashamed, Athenians, to be guilty of such indecency in presence of the Areiopagus?" The people answered ³ that they felt all the veneration due to the majesty of that tribunal, but that there were circumstances in which it was impossible ⁴ to restrain themselves within the bounds of decorum.

XXXIII.

Cleomenes ⁵ was distinguished among his contemporaries for his cultivated mind; he had been well trained in philosophy and in literature. ⁶ The great influence of the Stoic philosophy had been extended to him also. ⁷ He surrounded himself with

¹ *Applauded him, &c.* Cf. Plato, Euthyd. 276 B, Ἀνεθορύβησάν τε καὶ ἐγέλασαν οἱ ἐπόμενοι.

² *After a moment's pause.* Cf. Herod. i. 132, ἐπισχῶν δὲ ὀλίγον χρόνον. Below, for putting an arch construction on, use ἐπὶ τὸ γελοῖον ἐκλαμβάνειν.

³ *That they felt, &c.* Compare Herodotus' phrase, Κατ' ἀξίαν ἐκάστου ἀδικήματος.

⁴ *To restrain themselves within, &c.* Cf. Thucyd. i. 71;

Μέχρι μὲν οὖν τοῦδε ὥρισθαι ὑμῶν ἡ βραδυτήs.

⁵ *Was distinguished among.* Cf. Plato, Apol. 35 B, Ὅτι οἱ διαφέροντες Ἀθηναῖον εἰς ἀρετήν, &c. For "cultivated mind," cf. Gorg. 486 C, Πραγμάτων δ' εὐμονσίαν ἄσκει.

⁶ *The great influence, &c.* Turn this by τὰ τῶν ἐκ τῆς στυγῆς φρονεῖν.

⁷ *He surrounded, &c.* Turn after Xenoph. Anab. i. 9, 19, Εἰ δέ τινα ὁρῶν δεινὸν ὄντα, observing the optative, and

illustrious men of talent and of cultivated and philosophical minds. Sphærus of Olbia, in particular, was about his person from his youth,¹ and appears to have had great influence upon him.² He was altogether a very different man from what might have been expected from his Spartan education, and from the age in which he lived.³ There is a statement concerning his domestic life, which is certainly true, and makes him appear in a very amiable light.⁴ He understood his position, and, comparing the nullity of a Spartan prince with the greatness of the Macedonian sovereigns, he saw that the character of Sparta⁵ could be restored by nothing but the abandonment of all pomp and splendour, and⁶ by personal qualities. He was a refined man, though not without the severity of a Spartan. His intercourse and conversation are described as very graceful; he had personally not many wants, and lived in the greatest frugality, but when strangers visited him, he treated each according to his own customs.⁷ He

then use *μεταπέμπομαι*, and *τούς τε ἄλλους καὶ Σφαῖρον*.

¹ *And appears to have had.* Cf. Thucyd. i. 138, Ἀφικόμενος δὲ γίγνεται παρ' αὐτῷ μέγας.

² *He was altogether, &c.* Turn by "from what he practised differently to his contemporaries (*παρά*), no one would suspect that he was brought up at Sparta, &c."

³ *There is a statement concerning.* Turn by "but from what we know concerning his family matters (*τὰ οἰκεῖα*), he appeared, &c."

⁴ *He understood his, &c.* Use *Ξυνειδέναί αὐτῷ ὄντι* or *ὡν οἶος ἦν*. For the next words, "the nullity of, &c." turn by "knowing that the ruler . . . was a mere nothing (*ἐν οὐδενὸς μέρει εἶναι*) compared to, &c."

⁵ *Could be restored by, &c.* Turn by "would recover their former . . . by nothing but . . ."

⁶ *By personal qualities.* Use *τὰ οἰκοθεν ὡς δεῖ παρέχεσθαι*.

⁷ *He won the hearts, &c.* Cf. Herod. viii. 87, Ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλέϊ.

won the hearts of all the Greeks ¹ by his wit, the cheerfulness of his conversation, and by his personal character.

XXXIV.

By the decree of the Senate, ² which was brought by the ten commissioners, peace was granted to Philip on the following terms:—All the Greeks, both in Europe and Asia, were to be free, and governed by their own laws, ³ but with one very important exception. The districts subject to Philip, and ⁴ the towns held by his garrisons, were to be delivered up to the Romans before the next Isthmian games. ⁵ Yet this exception again was so qualified, that several towns were named which he was immediately to evacuate, and to ⁶ restore to absolute freedom. Within the same time, Philip was to surrender all the Roman prisoners and deserters, and all his ships of war, except five boats and his state galley,

¹ *By his wit, &c.* Turn by "by his good character (εὐφυΐα) and wit in conversation with his companions, &c." Use *ὅσα χαριεντιζόμενος διελέγετο.*

² *Which was brought, &c.* Cf. Herod. vii. 8, *Ὅς ἂν δὲ ἔχων ἦκη παρασκευασμένον στρατόν, &c., and observe that in this construction ἔχων often is separated from the word it really governs.

³ *But with one very important, &c.* Turn by "except that, which was not least important, if any town, &c." Cf. Demosth. p. 142, Τοῦ μηδὲν

τῶν δεόντων ποιεῖν πλὴν εἰ φθονοῦμεν. Πλὴν and πλὴν ὅτι are also common.

⁴ *The towns held by his garrisons.* Cf. Demosth. p. 289, Πόλεις ἃς μὲν ἐμφρούρους ποιεῖ. For *The next Isthmian games* use τὰ Ἰσθμιατὰ ἤδη ἐφεστῶτα.

⁵ *Yet this exception again was so, &c.* Turn by "Yet even so there were several towns he was, &c." Cf. Thucyd. i. 44, Ἐδόκει γὰρ ὁ πόλεμος καὶ ὥς ἔσεσθαι.

⁶ *Restore to absolute freedom.* Cf. Thucyd. i. 122, Οὐκ ἄλλο τι φέρουσιν ἢ ἀντικρυς δουλείαν.

¹ a huge and useless vessel; and he was to pay one thousand talents, ² one half immediately, and the rest by instalments in ten years. The articles, according to Polybius, ³ diffused universal joy throughout Greece, except among Ætolians; ⁴ they alone complained that the liberty announced by the decree was a mere name, destitute of reality. Polybius ⁵ attributes these complaints to their resentment, yet he admits that they were not without plausibility; ⁶ and though the sagacity of the Ætolians may have been quickened by their disappointment, it is probable that their suspicions were shared by many who had not the courage to express them. ⁷ They

¹ *A huge and useless vessel.* Either do this literally, or copy Herodotus' phrase, μέγα σὺς χρημα, for a monstrous boar.

² *One half immediately.* Cf. Thucyd. viii. 8, Αἱ ἡμίσειαι τῶν νεῶν, for the usual construction with ἡμισυς. Also cf. Herod. ii. 149, Ἡ δὲ τότε ἐς τὸ βασιλῆϊον καταβάλλει ἐπ' ἡμέραν ἐκάστην τάλαντον. "By instalments" is κατὰ χρόνους.

³ *Diffused, &c.* Use the phrase περιχαρῆς ἐπὶ τινι or τινί alone.

⁴ *They alone complained.* Turn by "cried down the liberty (saying) that it was, &c." Use καταβοᾶν, and cf. Thucyd. viii. 78, Ἀλλως ὄνομα καὶ οὐκ ἔργον.

⁵ *Attributes these complaints to, &c.* Cf. Plato, Phæd. 116 C, Οὐ καταγνώσوماί γε σοῦ διὰ τῶν ἄλλων καταγιγνώσκω.

⁶ *And though the sagacity, &c.* Turn by "if the Ætolians

disappointed saw more than others, yet, &c." Cf. Thucyd. iv. 18, Ἀπὸ δὲ τῶν αἰὲ ὑπαρχόντων γνώμῃ σφαλέντες, the usual form being γνώμης. Below, turn *it is probable, &c.*, by "it is likely that others, sharing the suspicion, did not dare to speak out (παρρησιάζεσθαι)."

⁷ *They observed that, &c.* Turn this by the infinitive depending on the verb "suspected." Cf. Thucyd. iv. 97, Ἐλεγε τὰ παρὰ τῶν Βοιωτῶν ὅτι οὐ δράσειαν . . . πᾶσι γὰρ εἶναι καθεστηκός, &c. The main verbs will therefore be in the infinitive, but the subsidiary verbs, strictly requiring to be put in the optative, being in the Oratio Obliqua, may be put partly in the subjunctive, if any word like δσος, ἄν, ἵνα, &c., be used, or in the indicative after ὅτι, ὥς, &c., in the sense of "that." I advise any one who is doing this piece to read

observed that, since the towns which Philip was to set at liberty were named, it was clear that those which he was to deliver up to the Romans were not included in the same class, or to enjoy the same freedom. It was therefore evident that ¹the fetters of Greece were not to be unlocked, but only to be transferred to the grasp of a stronger hand. Polybius, with a breach of candour into which he is often betrayed by his ill-will towards the Ætolians, treats these objections as mere verbal cavils and exaggerations.—THIRLWALL'S *Greece*, Vol. viii. p. 315.

XXXV.

²But recrimination and regret were speedily stifled by the magnitude of the impending danger. The victorious enemy ³might soon be expected from Sicily before Piræus, while the Peloponnesians prosecuted the war with renewed ardour and ⁴redoubled forces both by sea and land, aided by the revolted subjects of the commonwealth. And there were neither troops ⁵on the muster-rolls, nor ships and stores in the arsenals, to replace what had been lost. ⁶The treasury was drained, and most of the sources

over Thucyd. iv. 97, 98, and 99.

¹ *The fetters of Greece were not to be unlocked.* Note here the use of δῆθεν. Cf. Thucyd. iv. 99, Οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων, made terms, to use their phrase, &c.

² *But recrimination, &c.* Turn by "but the danger appearing great and all but present (ὅσον οὐ παρών) stopped those, &c."

³ *Might soon be expected, &c.* Cf. Herod. vi. 6, Ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὰς ἦν στράτος προσδόκιμος.

⁴ *Redoubled forces.* Use διπλασίως παρεσκευασμένοι.

⁵ *On the muster-rolls.* Cf. Thucyd. viii. 24, Τῶν ὀπλιτῶν ἐκ καταλόγου ἀναγκαστοὺς.

⁶ *The treasury was drained, &c.* Turn by "there was neither money in the treasury,

from which it had hitherto been supplied were now likely to fail. On every side ¹the prospect was gloomy, no less than the retrospect was painful; ²yet though scarcely a ray of hope was visible, the strong heart of the people, which had sustained it in so many desperate conflicts, did not sink even now; and with a ³spirit worthy of the best days of the Persian wars, they applied themselves to examine their wants and their resources, and to prepare, as well as they could, for the new emergency. It was necessary to procure timber for the building of a new navy, to raise funds for fitting it out. The utmost vigilance was requisite to keep down the disposition to revolt among their allies, more particularly in Eubœa, ⁴on which their very subsistence might sometimes depend. The indispensable service of the State ⁵demanding the retrenchment of all superfluous expenses. —THIRLWALL'S *Greece*, Vol. iv. p. 2.

nor did they know (εἶχον) how it was to be procured."

¹ *The prospect was gloomy.* Cf. Thucyd. viii. 1, 'Ἐπὶ τῷ γεγεννημένῳ φόβος τε καὶ κατά-πληξις μεγίστη δὴ περιειστήκει.

² *Yet though scarcely a ray, &c.* Turn by "yet, as before when involved in misfortunes (ξυμφοραῖς περιτυγχάνειν), although . . . they did not think they ought to give in." Use ἐνδιδόναι, or ἐς ἀθυμίαν καταστῆναι.

³ *Spirit worthy of the best.*

See on Exercise LVIII. on "when he is lowest."

⁴ *On which their very subsistence, &c.* Turn by "lest perchance they should be oppressed with famine." Cf. Thucyd. ii. 13, Μὴ πολλάκις τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηώσῃ.

⁵ *Demanding the retrenchment.* Cf. Thucyd. viii. 4, Εἴ ποὺ τι ἐδόκει ἀχρεῖον ἀναλίσκεσθαι ξυστελλόμενοι ἐς εὐτέλειαν, μάλιστα δὲ τὰ τῶν ξυμμάχων διασκοποῦντες.

XXXVI.

(TRINITY COLLEGE, CAMBRIDGE, 1841.)

¹ In this manner the fight began, the king's forces pressing with their utmost vigour ² those four ways up the hill, and the enemy as obstinately defending their ground. ³ The fight continued with very doubtful success till ⁴ towards three of the clock in the afternoon, when word was brought to the chief officers of the Cornish that ⁵ their ammunition was spent to less than four barrels of powder, ⁶ which (concealing the defect from the soldiers) they resolved could only be supplied with courage; therefore, ⁷ by messengers to one another they agreed to advance ⁸ with their full bodies without making any

¹ *In this manner the fight, &c.* Cf. Thucyd. v. 70, Καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν . . . ἐντόνως καὶ ὀργῇ χωροῦντες.

² *Those four ways.* Cf. Thucyd. vi. 42, Καὶ τρία μέρη νείμαντες ἐν ἐκάστῳ ἐκλήρωσαν, used of the generals. Or use τετραχῇ.

³ *The fight continued with very doubtful success.* Cf. Thucyd. i. 105, Καὶ μάχης γενομένης ἰσορρόπου, and iv. 134, Καὶ ἀγχωμάλου τῆς μάχης γενομένης.

⁴ *Towards three of the clock.* Cf. Herod. viii. 8, Περὶ δείλην πρωτὴν γενομένην. Larcher makes δείλη ὀψίη, in c. 9, mean three o'clock, but it seems to be rather "late in the afternoon."

⁵ *Their ammunition was*

spent to less, &c. Use the same form as Thucyd. v. 1, Αἱ σπονδαὶ διελέλυντο μέχρι Πυθίων: "The sulphur had been expended up to about four barrels." Or turn by the phrase ἢ τι ἢ οὐδὲν περιεῖναι or περιγίγνεσθαι.

⁶ *Which, concealing the defect, &c.* Turn by "When then (for they did not intend to tell the soldiers) it was resolved, &c."

⁷ *By messengers to one another.* Cf. Thucyd. ii. 11, Καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι. Xenophon uses ἀλλήλοισι διακελεύεσθαι in the sense of cheering each other on. Turn by "they used messages, &c. to the effect that it is necessary, &c."

⁸ *With their full bodies, &c.* Cf. Thucyd. v. 71, Διὰ τὸ φοβου-

more shot till they ¹reached the top of the hill, and so might be upon even ground with the enemy, wherein the officers' courage and resolution was so well seconded by the soldiers that they began to get ground in all places, and the enemy, in wonder of the men who ²outfaced their shot with their swords, to quit their post.

XXXVII.

Ellesmere. ³Forgive me for interrupting; but is that Machiavelli's ⁴chief view of Fortune, namely, that it depends upon the disposition of the fortunate falling in with the temper and the circumstances of the times?

Milverton. Yes, with this exception that it is better to be impetuous than cautious, because Fortune is a woman, and therefore friendly to the young, who with audacity command her. ⁵And I think he would go so far (in which I do not at all agree with him) as to maintain that despotism could not arise except in a corrupt State. I think it right to tell

μένους προστέλλειν τὰ γυμνὰ ἑκαστον, speaking of their edging away to cover their unprotected side. For "sparing their fire" use τῶν μολυβδίδων φείδεσθαι (Xen. Anab. iii. 3, 17).

¹ Reached the top of the hill. Cf. Thucyd. iv. 128, Βρασίδης δὲ ὡς τῶν μετεώρων ἀντελάβετο.

² Outfaced their shot with their swords. Turn by "having swords, disregard their shot." Cf. Thucyd. iv. 5, Οἱ δὲ ἐν ὀλιγωρίᾳ ἐποιούντο.

³ Forgive me for interrupting. Turn by "if I do not act clownishly (ἀγροικότερον) in interrupting."

⁴ Chief view of Fortune. Turn by "does he define fortune up to this point, if the fortunate, &c." (μέχρι τοῦδε εἰ, &c.)

⁵ And I think he would go. Turn by "he (οὗτος μὲν) would raise a doubt that . . . but I do not agree." Use ἀμφισβητεῖν ὡς οὐκ, &c.

you this, as my argument hereafter would ¹ rather go to prove the contrary. And as you have interrupted me here, I may as well mention to you that ² I shall not go into any arguments against despotism, founded on the rights of man. That branch of the subject has often been discussed. We know nearly all that can be said about it; and I would rather consider the matter in a practical point of view, taking things as they are before us. ³ It is only at rare intervals that these abstract questions, about the rights of man and the like, have any great effect upon the world.

XXXVIII. (a.)

(ST. JOHN'S COLLEGE, CAMBRIDGE, 1837.)

When all was got ready for the departure, silence was proclaimed by the sound of the trumpet; and, after a pause, the solemn prayers for a prosperous voyage were offered, not separately, as usual, ⁴ in each galley, but pronounced by a herald, and repeated simultaneously through the fleet; ⁵ and the chorus of supplication was swelled by the voices of

¹ *Rather go to prove the contrary.* Use περιστῆναι ἐς τὸ ἐνάντιον.

² *I shall not go, &c.* Turn this by "I shall not cry down despotism, on the ground that it is not in accordance with, &c." Below, for *branch of the subject*, either use τοῦτο τὸ χωρὶον, or turn by "many have written about this."

³ *It is only at rare, &c.* Turn this by "for that the abstract

rights to which men have a claim (αὐτὰ τὰ δίκαια) should exert influence (ρόπην ἔχειν), this is very rare" (σπανιώτατον).

⁴ *In each galley.* Compare, for this, such phrases as Herod. vi. 79, Ἀποινά ἐστι δύο μνέαι κατ' ἄνδρα, &c.

⁵ *And the chorus of supplication, &c.* Cf. Anab. iii. 2, 9, Συνευξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς.

the multitude, both of citizens, and—if there were any who wished well to Athens—of foreigners on shore. At the same time, in every ship, ¹ libations were poured, both by officers and men, from vessels of gold and silver. When these rites were ended, and the pæan was sung, the armament moved slowly out of the harbour ² in a column, which broke up ³ as soon as it got to sea; and it then ⁴ pushed across the gulf with all the speed each galley could make, to Ægina, and thence pursued its voyage to Corcyra.

XXXVIII. (b.)

Porus himself, mounted upon an elephant, ⁵ had both directed the movements of his forces and gallantly taken part in the action. ⁶ He had received a wound in his shoulder—⁷ his body was protected by a corslet of curious workmanship, which was proof against all missiles—yet, unlike Darius, as

¹ *Libations were poured.* Use σπένδω, for the middle σπένδομαι seems employed chiefly, if not entirely, in the sense of concluding a truce, as τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες, Thucyd. i. 18.

² *In a column.* Cf. Thucyd. ii. 90, Ἰδόντες δὲ κατὰ μίαν ἐπὶ κέρως παραπλέοντας . . . ὥς εἶχε τάχους ἕκαστος.

³ *As soon as it got to sea.* Cf. Thucyd. viii. 16, Καὶ μετεωρισθεὶς ἐν τῷ πελάγει φυγὴν ἐποιεῖτο, and viii. 10, Καὶ μίαν μὲν ναῦν μετέωρον ἀπολλύασι.

⁴ *Pushed across the gulf.* Cf. Thucyd. vi. 44, Ἐκ τῆς Κερ-

κύρας ξυνδιέβαλλε τὸν Ἰόνιον κόλπον.

⁵ *Had both directed, &c.* Turn this by “both himself took part . . . and commanded the others.” Either use ἀνδρεία ἔργα ἀποδείξασθαι, or παρέχειν ἑαυτὸν ἀνδρείῳ.

⁶ *He had received a wound.* Cf. Herod. vi. 5, Τιτρώσκεται τὸν μηρὸν ὑπὸ τευ τῶν Μιλησίων.

⁷ *His body was protected, &c.* Turn by “for a corslet warded off any dart, if it fell on him, from, &c.” Ἀρκεῖν τινί τι is the usual construction; but Sophocles (Ajax, 727) has Οὐκ ἀρκέσοι τὸ μὴ οὐ θανεῖν.

long as any of his troops kept their ground, he would not retire from the field. When, however, he saw all dispersed, he too turned his elephant to flight. ¹He was a conspicuous object, and easily overtaken; and Alexander, who had observed and admired the courage he had shown in the battle, was desirous of saving his life, and sent Taxiles to summon him to surrender. But the sight of his old enemy only roused his indignation; Taxiles ²could not gain a hearing for his message, and ³narrowly escaped a wound. Alexander, nevertheless, continued to send messengers after him, and at length, hopeless of escape, and ⁴worn with fatigue and thirst, he yielded to the persuasions of Meroes, an Indian, one of his favourites, alighted from his elephant, and, after having slaked his thirst, permitted himself to be led into the conqueror's presence.—THIRLWALL, Vol. vii. p. 22.

XXXIX.

(CHANCELLOR'S MEDALS, 1844.)

We are contrariwise of opinion, that he which will perfectly recover a sick and restore a diseased body

¹ *He was a conspicuous, &c.* Use φανερός ἦν εἰσιδεῖν; and of. Thucyd. iii. 11, Μᾶλλον ἐφόδω ἢ ἰσχύος τὰ πράγματα ἐφαίνετο καταληπτά.

² *Could not gain a hearing.* Use λόγου τυγχάνειν, or turn the sentence "he did not only fail to persuade him, but, &c." Observe that οὐχ ὅπως is often put for "not only not," as De-

mosth. p. 331, Οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σεαυτὸν κατὰ τούτων ἡ πολιτεύει.

³ *Narrowly escaped.* Cf. Isocr. p. 388 E, Παρὰ μικρὸν ἦλθεν ἀποθανεῖν, or use Μικρὸν ἐκφεύγειν τὸ or τοῦ μή with the infinitive.

⁴ *Worn with fatigue, &c.* Cf. Thucyd. ii. 49, Τῇ δέψῃ ἀπαύστῳ ξυνεχόμενος.

unto health, must not endeavour so much to bring it to ¹ a state of simple contrariety, as of fit proportion in contrariety unto those evils which are to be cured. He that will take away extreme heat by setting the body in the extremity of cold, shall undoubtedly remove the disease, ² but together with it the diseased too. The first thing, therefore, in skilful cures is the knowledge of the part affected; the next is the evil which doth affect it; ³ the last is not only of the kind but also the measure of contrary things whereby to remove it.

XL.

(CLASSICAL TRIPOS, 1837.)

⁴ It was very strange that ⁵ upon such an accusation, maintained with so slender evidence, men that had well deserved of their country should be overthrown. But their enemies had so incensed the rascal multitude, ⁶ that no one durst absolve them,

¹ *A state of simple contrariety.* Turn by "how the body may come round to the absolutely (ἀπλῶς) opposite, but may be as is proper with relation to, &c." Cf. Thucyd. iv. 12, Ἐς τοῦτο περιέστη ἡ τύχη.

² *But together, &c.* Use Οὐ μόνον . . . ἀλλὰ καὶ αὐτὸν τὸν νοσοῦντα.

³ *The last is not only, &c.* Turn by "not only the opposites themselves, but how far one ought to use them." Use ὅπως χρηστέον αὐτοῖς.

⁴ *It was very strange, &c.*

The verb θαυμάζω can take ὥς, ὅτι, or ὅπως, if a fact really occurred, and εἰ, if the fact is not positively stated to occur.

⁵ *Upon such an accusation, &c.* Cf. Thucyd. vi. 29, Βουλόμενοι ἐκ μείζονος διαβολῆς αὐτὸν ἀγωνίσασθαι. For the next words, "maintained, &c.," cf. ii. 41, Καὶ οὐ δὴ τοὶ ἀμαρτυρόν γε τὴν δύναμιν παρασχόμενοι.

⁶ *That no one durst, &c.* Ὡστε takes an infinitive or an indicative in different senses. The infinitive points out that

save only Socrates, the wise and virtuous philosopher, whose voice in this judgment was not regarded. Six of them were put to death, of whom one had ¹hardly escaped drowning, and was with much ado ²relieved by other vessels in the storm; but the captains who were absent escaped; for when the fury of the people was overpast, ³this judgment was reversed, ⁴and the accusers called into question for having deceived and perverted the citizens. Thus ⁵the Athenians went about to free themselves from the infamy of injustice, but the divine justice was not asleep, nor would be so deluded.

XLI.

(CLASSICAL TRIPOS, 1847.)

After ⁶bidding adieu to her mourning attendants, with a sad heart and ⁷eyes bathed in tears, Mary

the consequence might, under the circumstances, follow: the indicative, that it did actually, as a matter of fact, follow. Πολλὰς ἐλπίδας ἔχω ἀρκούντως εἶναι ὥστ' ὑμᾶς μὴ ἀπολειφθῆναι τῶν πραγμάτων, and Οἱ Λακεδαιμόνιοι εἰς τοῦτο ἀπληστίως ἦλθον ὥστε οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν, &c., being the two forms.

¹ *Hardly escaped drowning.* (Cf. Xen. Anab. i. 3, 2, Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι.

² *Relieved by other vessels, &c.* Cf. Thucyd. viii. 8, Αἱ μὲν νῆες ἀπάρασαι εἰς τὸ πέλαγος, χεῖμασθεῖσαι καὶ εἰς τὸν Ἑλλήσποντον διασωθεῖσαι.

³ *This judgment was reversed.* Cf. Thucyd. iii. 40,

Διαμάχομαι μὴ μεταγνῶναι ὑμᾶς τὰ δεδογμένα.

⁴ *And the accusers called, &c.* Cf. Thucyd. iv. 123, Ἔστιν δ' ἐνέκαλει τοῖς Ἀθηναίοις παραβαίνειν τὰς σπονδὰς, and Xen. Anab. vii. 7, 44, Αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλλοι μοι ὅπως, &c.

⁵ *The Athenians went about.* Turn by "The Athenians exerted themselves, being anxious not to be ashamed of injuring, &c." Cf. Thucyd. i. 128, Κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν.

⁶ *Bidding adieu.* Take the usual phrases χαίρειν κελεύω σοι, or λέγω, or προσειπεῖν τινα χαίρειν.

⁷ *Eyes bathed in tears.* The

left that kingdom, the short but only scene of her life in which fortune smiled upon her. While the French coast ¹ continued in sight, she intently gazed upon it; and musing ² in a thoughtful posture ³ on that height of fortune whence she had fallen, and presaging, perhaps, the disasters and calamities which embittered the remainder of her days, she sighed often, and cried out, "Farewell, France! farewell, beloved country, which I shall never more behold." ⁴ Even when the darkness of the night had hid the land from her view, she would neither retire to the cabin nor taste food; but commanding a couch to be placed on the deck, she there waited for the day with the utmost impatience. Fortune soothed her on this occasion: the galley ⁵ made but little way during the night. In the morning the coast of France was still within sight, and she continued ⁶ to feed her melancholy with the prospect; and as long as her eyes could distinguish it, to utter ⁷ the same tender expressions of regret.—ROBERTSON'S *Scotland*, Vol. i. Book ii.

passive of δακρύω, in the perfect, is used in the sense of bedewed with tears, just like κεκλαυμένος.

¹ *Continued in sight.* Use ἐν καταφανεῖ εἶναι; or cf. Herod. v. 106, Ἐμεῦ ἐξ ὀφθαλμῶν σφι γενομένου ποιῆσαι τῶν πάλαι ἡμερον εἶχον.

² *In a thoughtful posture, &c.* Cf. Herod. i. 3, Ἦσαν δὲ ἐν φροντίδι ἀμφοτέροι ἀλλήλων πέρι.

³ *On that height, &c.* Notice

the double repetition of οἶος in the same clause, as in Soph. Elect. 751, Οἷ' ἔργα δράσας οἶα λαγχάνει κακά, also a prose use.

⁴ *Even when the darkness, &c.* Cf. Thucyd. iv. 134, Καὶ ἀφελομένης νυκτὸς τὸ ἔργον.

⁵ *Made but little way.* Use βραχύ προῖέναι τοῦ πλοῦ.

⁶ *To feed her melancholy.* Cf. Thucyd. iii. 82, Ἐτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι.

⁷ *The same tender expres-*

XLII.

Belisarius accordingly invested it both by sea and land, and ¹ obtained, by capitulation, a castle serving as an outwork to the suburbs. Meanwhile, a deputation from the Neapolitans endeavoured ² to dissuade him from his enterprise. Their spokesman, whose name was Stephen, ³ represented that the native inhabitants were withheld by the Gothic soldiers from displaying their feelings in his favour, and that these soldiers, having left behind them, ⁴ at the mercy of Theodotus, their wives, their children, and their property, ⁵ could not surrender the city without incurring the certain vengeance of the tyrant.

⁶ “And what benefit,” he added, “could ensue to the imperial army from our forcible subjection? Should you succeed in your subsequent attempts

sions, &c. Turn by “as if overcome with regret (πόθῳ φέρεσθαι) she continued uttering the same words.”

¹ *Obtained by capitulation.* Cf. Thucyd. ii. 100, “Ἀλλὰ ἅττα χωρία ὁμολογία προσχωροῦντα. For “outwork” use προτείχισμα.

² *To dissuade him.* Cf. Herod. vii. 17, ‘Ο ἀποσπενδων Ξέρξεα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα.

³ *Represented that, &c.* For the turn of this sentence and what follows, cf. Thucyd. iv. 97, “Ἐλεγεν ὅτι οὐ δικαίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων, πᾶσι γὰρ εἶναι καθεστηκός, &c.; where the construction with ὅτι

merges in the infinitive without ὅτι.

⁴ *At the mercy of Theodotus.* Turn this by “which Theodotus will treat (χρῆσθαι) as he thinks proper.”

⁵ *Could not surrender, &c.* Cf. Xen. Anab. iii. 1, 13, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβριζομένους ἀποθανεῖν.

⁶ *And what benefit, he added.* Turn this, as before in the Oratio Obliqua, “what benefit could ensue if they themselves were subjected,” and so on to the end. When the orator speaks of his own party, use σφεῖς or αὐτοί; when of the others, ἐκεῖνοι. Observe the sentence (Thucyd. iv. 98),

upon the capital, ¹ the possession of Naples will naturally, and without effort, follow that of Rome; should you, on the contrary, as is not improbable, be worsted, your conquest of this city would be useless, and its preservation impossible." ² "Whether or not," replied the Roman general, "the siege I have undertaken be expedient, is not for the citizens of the invested city to determine; but it is on the situation of your own affairs, ³ and the alternatives now offered to you, that I desire your deliberation." —MAHON.

XLIII.

You must know, ⁴ there are two kinds of combatting or fighting; the one by right of the laws, the other merely by force. That first way is proper to men, the other is also common to beasts; but because the first many times suffices not, ⁵ there is a necessity to make recourse to the second; wherefore it behoves a prince to know how ⁶ to make good use

Ἐφασαν οὐδὲν οὔτε τοῦ λοιποῦ ἐκόντες βλάψειν, οὐδὲ γὰρ τὴν ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ ἀλλ' ἵνα ἐξ αὐτοῦ τοὺς ἀδικοῦντας μᾶλλον σφᾶς ἀμύνωνται.

¹ *The possession of Naples, &c.* Turn by "succeeding . . . they would also take, &c." Cf. Thucyd. ii. 81, Ἐνόμισαν αὐτοβοεῖν ἂν τὴν πόλιν ἐλεῖν.

² "Whether or not," replied, &c. Still continue the same construction as before: "he answered that, with respect to the present matter, whether it is right or not, it was not their business, &c."

³ *And the alternatives, &c.* Turn by "but about your affairs, which of the two courses (ὁπότερον) appears best, &c."

⁴ *There are two kinds, &c.* Cf. Arist. N. Eth. i. 4, Ἀρκτέον μὲν οὖν ἀπὸ τῶν γνωρίμων, ταῦτα δὲ διττῶς, τὰ μὲν γὰρ, &c.

⁵ *There is a necessity to make recourse.* Use Πρὸς τι καταφεύγειν (Plato, Phædo, 244 E).

⁶ *To make good use of.* Cf. Thucyd. vi. 17, Ἀποχρήσασθε τῇ ἐκατέρου ἡμῶν ὠφελείᾳ.

of that part which belongs to a beast, as well as that which is proper to a man. ¹ This part hath been covertly shown to princes by ancient writers, who say that Achilles and many others of those ancient princes were entrusted to Chiron the centaur, to be brought up under his discipline: ² the moral of this, having for their teacher one that was half a beast and half a man, was nothing else, but that it was needful for a prince to understand how ³ to make his advantage of the one and the other nature, ⁴ because neither could subsist without the other.

XLIV.

When the soul has made its escape through the lips or the wound, ⁵ it is not dispersed in the air, but preserves the form of the living person. ⁶ But the face of the earth, lighted by the sun, is no fit place for the feeble joyless phantom. ⁷ It protracts its

¹ *This part hath been covertly, &c.* Cf. Plato, Rep. p. 332 B, *Ἦνιξατο ἄρα τὸ δίκαιον ὃ εἶη.*

² *The moral of this, &c.* Turn by "But the having . . . amounts to this . . . that, &c." Cf. Thucyd. vi. 36, *Καὶ αὗται αἱ ἀγγελίαι τοῦτο δύνανται, &c.* For "half-man and half-beast" cf. Plato, Rep. p. 477 A, *Ὁ μεταξὺ ἂν κέοιτο τοῦ εἰλικρινῶς ὄντος καὶ τοῦ αὖ μῆδαμῇ ὄντος;*

³ *To make his advantage.* Cf. Plato, Rep. 606 B, *Ὅτι ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ οἰκεῖα.* Τινός and ἐκ τινος are also used after this verb.

⁴ *Because neither could sub-*

sist, &c. Turn this by ὥς with a participle; cf. Demosth. p. 14, *Ἀπεβλέψατε πρὸς ἀλλήλους ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα.*

⁵ *It is not dispersed.* Use *διαλυθεῖσαν οἷχεσθαι*, or *ἀποπταμένην.*

⁶ *But the face of the earth.* Turn by "but the upper earth, . . . is not fit for . . . to dwell in." Cf. Herod. vi. 102, *Καὶ ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιπτεῦσαι.*

⁷ *It protracts its unprofitable.* Cf. Eurip. Orest. 205, *Ἀτε βίοντες ἐς τὸν αἰὲν ἑλκω χρόνον.*

unprofitable being in the cheerless twilight of the nether world, a shadow of its former self, ¹ and pursuing the empty image of its past occupations and enjoyments. ² Orion is engaged in chasing the disembodied beasts which he had killed on the mountains, ³ over the asphodel meadows. Minos is busied ⁴ in holding mock trials, and dispensing his rigid justice to a race that has lost all power of inflicting wrong. Achilles retains his ancient pre-eminence among his dead companions, ⁵ but he would gladly exchange the unsubstantial honour, even if it were to be extended to the whole kingdom of spirits, for the bodily life of the meanest hireling. ⁶ Nothing was more remote from Homer's philosophy than the notion that the soul, when lightened from its fleshy incumbrances, ⁷ exerted its intellectual faculties with the greatest vigour. On the contrary, ⁸ he represents it as reduced by death to a state of senseless imbe-

¹ *And pursuing the empty.* Turn by "whatever it did and enjoyed (ἐβ' πάσχω), even now as in a vision entirely occupied with these." Cf. the phrase οὐκ ὄναρ ἀλλ' ὕπαρ, "no vision but a reality." For "entirely occupied," see on Exercise LIII.

² *Orion is engaged.* See on αὐτίκα on Exercise LXXXIX.

³ *Over the asphodel meadows, &c.* Cf. Odys. xi. 572, Ὀρίωνα εἰσενόησα θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα τοὺς αὐτὸς κατέπεφνεν ἐν ὕρεσσι.

⁴ *In holding mock trials.* Turn by ὀνόματι ἄλλως δικάζειν,

and cf. Herod. i. 97, τῶν ἐωντοῦ ἐξημεληκότα τοῖσι πέλας δι' ἡμέρης δικάζειν.

⁵ *But he would gladly exchange.* Turn this by "he would gladly choose in preference to this, to be a hireling." Use ἐλέσθαι ἀντί with a genitive case, and cf. Odys. iv. 489, Βουλοίμην κ' ἐπάουρος ἐὼν θητευέμεν ἄλλῳ.

⁶ *Nothing was more remote, &c.* Cf. Xen. Mem. i. 262, Πλεῖστον ἀπέχειν τοῦ ποιεῖν.

⁷ *Exerted its intellectual.* Use ἐπὶ πλέον τῷ νῷ χρῆσθαι.

⁸ *He represents it as, &c.* Use ἄτεχνῶς ἐς τὸ μηδὲν ἰσχύειν καθεστάναι.

cility. "Alas!" exclaimed Achilles, when the spirit of Patroclus had vanished, "even in Hades there remains a ghost, and an image of the dead, but the mind is altogether gone."

XLV.

(CLASSICAL TRIPOS, 1848.)

In a democracy, ¹ where the right of making laws resides in the people at large, ² public virtue or goodness of intention is more likely to be found than either of the other qualities of government. Popular assemblies ³ are frequently foolish in their contrivance, and weak in their execution, but generally mean to do the thing that is right and just, ⁴ and have always a degree of patriotism or public spirit. In aristocracies there is more wisdom to be found than in the other frames of government, being composed, or intended to be composed, of the most experienced citizens; ⁵ but there is less honesty than in a republic, and less strength than in a monarchy. A monarchy is, indeed, the most powerful of any; ⁶ for

¹ *Where the right of, &c.* Cf. Thucyd. iv. 20, Καταλύσεως δὲ γιγνομένης ἧς νῦν ὑμεῖς τὸ πλεον κύριοι ἐστέ. To make laws is νόμους θέσθαι, with reference to their enactment by the people.

² *Public virtue, &c.* Use ἡ πρὸς τὰ κοινὰ ἀρετή. For "goodness of intention," cf. Thucyd. iv. 81, Προϋθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς ἄνδρα, &c.

³ *Are frequently foolish, &c.* Cf. Thucyd. ii. 61, Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἂ ἔγνωτε.

⁴ *And have always a degree, &c.* Cf. Thucyd. i. 28, Ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου. There is a different construction in v. 47, Τὸ ἴσον τῆς ἡγεμονίας μετεῖναι πάσαις ταῖς πόλεσιν.

⁵ *But there is less honesty.* Cf. Herod. iii. 102, Αἱ γὰρ σφικάμηλοι Ἰππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι.

⁶ *For by the entire conjunction, &c.* Turn this as follows, "for the legislative, &c. . . . being united (εἰς ἓν ξυνιέναι) . . . the prince (βασιλεὺς, not

by the entire conjunction of the legislative and executive powers, all the sinews of government are knit together and united in the hands of the prince; but then there is imminent danger of his ¹employing that strength to improvident or oppressive purposes.

XLVI.

(GONVILLE AND CAIUS COLLEGE, 1848.)

² A man that hath no virtue in himself ever envieth virtue in others: for men's minds will either feed upon their own good, or upon others' evil, and who wanteth the one, ³will prey upon the other; and ⁴whoso is out of hope to attain another's virtue, will seek ⁵to come at even hand, by depressing another's fortune. A man that is busy and inquisitive is commonly envious: ⁶for to know much of other men's matters cannot be, because all that ado may concern his own estate; therefore, it must needs be that he ⁷taketh a kind of play-pleasure in looking

ἀναξ, which is poetical), combining all the sinews, &c. . . . keeps them in hand." Cf. Thucyd. vi. 34, Χρυσὸν γὰρ . . . κέκττηνται ὅθεν δ τε πόλεμος καὶ τὰ ἄλλα εὐπορεῖ. Also ii. 13, Τὰ τε τῶν συμμάχων διὰ χειρὸς ἔχειν.

¹ *Employing that strength.* Cf. Demosth. p. 430, Τὸ πιστευθῆναι προλαβόντα εἰς τὸ μείζω δύνασθαι κακουργεῖν καταχρῆσθαι.

² *A man that hath no virtue, &c.* Cf. Thucyd. i. 28, Ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνον.

³ *Will prey upon, &c.* Cf.

Plato, Gorg. 464 D, Τῷ δὲ ἀεὶ ἡδίστῳ θηρεύεται τὴν ἀνοιαν.

⁴ *Whoso is out of hope.* Cf. Thucyd. viii. 1, Ἀνέλπιστοι ἦσαν ἐν τῷ παρόντι σωθήσεσθαι. Or see the remark on καταγιγνώσκω in a previous Exercise.

⁵ *To come at even hand.* Use τῶν ἴσων τυγχάνειν, or τὰ ἴσα φέρεσθαι.

⁶ *For to know much, &c.* Turn by "for a man cannot be so busy . . . as being himself likely to be benefited."

⁷ *Taketh a kind of play-pleasure.* Turn by "he views as

upon the fortunes of others; neither can he that¹ mindeth but his own business find much matter for envy, for envy is a gadding passion, and² walketh the streets, and doth not keep home. "Non est curiosus, quin idem sit malevolus."—BACON'S *Essays*.

XLVII.

Thus, upon an inquiry into the whole matter, they reckon that all our actions, and even all our virtues,³ terminate in pleasure,⁴ as in our chief end and greatest happiness, and they call every motion or state, either of body or mind, in which nature teaches us to delight, a pleasure. And thus they cautiously limit pleasure only⁵ to those appetites to which nature leads us; for they reckon that nature leads us only to those delights to which reason as well as sense carries us, and by which we neither injure any other person,⁶ nor let go greater pleasure for it, and which do not draw troubles on us after them; but they look upon those delights which⁷ men, by a foolish though common mistake, call pleasure,⁸ as if

in a theatre," or a similar phrase.

¹ *Mindeth but his own business.* Cf. Plato, *Repub.* p. 496 D, 'Ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων.

² *Walketh the streets, &c.* Use *θυραυλεῖν*.

³ *Terminate in pleasure.* See on Exercise LXXI. on "More than this," &c.

⁴ *As in our chief end.* Cf. Arist. *Nic. Eth.* i. 1, Καλῶς ἀπεφάνησαν τὰ γὰρ οὐ πάντ'

ἐφίεται.

⁵ *To those appetites, &c.* Use τὰ κατὰ φύσιν.

⁶ *Nor let go greater, &c.* Turn by "nor let go (*προλεσθαι*) other goods, greater, in order to secure those."

⁷ *Men by a foolish, &c.* Turn by οἱ πολλοὶ οὐκ ὀρθῶς.

⁸ *As if they could change.* Cf. Thucyd. iii. 82, Καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσει.

they could change the nature of things, as well as the use of words, as things that not only do not advance our happiness, but do rather obstruct it very much, because they do so entirely ¹ possess the minds of those that once go into them with a false notion of pleasure, that there is no room left for truer and purer pleasures.

XLVIII.

(CLASSICAL TRIPOS, 1831.)

Zaragoza is not a fortified town: the brick-wall ² which surrounded it was from ten to ³ twelve feet high, and three feet thick, and in many places ⁴ it was interrupted by houses, which formed part of the inclosure. The city ⁵ had no advantages of situation for its defence. It stands in an open plain, which was then covered with olive-grounds, and is bounded

¹ *Possess, &c.* Cf. Herod. i. 3, Οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο; and for the last words use ἐγχωρεῖν impersonally.

² *Which surrounded it.* Cf. Thucyd. iii. 18, Καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῷ τείχει. Herodotus uses ἐλαύνειν τείχος in this sense: as in vi. 137, Μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένου.

³ *Twelve feet high.* For the construction, cf. Herod. i. 178, Πεντήκοντα μὲν πηχέων ἔδν τὸ εὖρος, ὕψος δὲ διηκοσίων πηχέων.

⁴ *It was interrupted, &c.* Turn by "houses being built in . . . it was short of being

continuous." Λεῖπειν, διαλείπειν, &c., in this sense take various constructions: ἡ πόλις μικρὸν ἀπέλιπε τοῦ μὴ ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν, Isocr. Antid. 122; and again, Μήδων τις ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν, Xen. Cyrop. v. 1, 25. Also Τὸ πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί. Herodotus uses διαλείπομαι absolutely in the sense of being "interrupted" (vii. 40), Τῇ δὲ ὑπερημίσεις ἦσαν ἐνταῦθα διέλειπτο.

⁵ *Had no advantages, &c.* Cf. Xen. Anab. ii. 3, 13, Οὐκ ἦν ὥρα οἷα ἄρδειν τὸ πεδῖον. Turn by "was not of the kind to hold out, if besieged."

on either side by high and distant mountains; ¹ but it is commanded by some high ground, called the Torrero, upon which there was a convent with some smaller buildings. During the night and on the following day, the enemy made an assault upon the city. A hospital, which was now filled with the sick and wounded, took fire, and was rapidly consumed. During this ² scene of horror, the ³ most intrepid exertions were made to rescue these helpless sufferers from the flames. No person thought of his own property or individual concerns; every one hastened thither. The women were eminently active, ⁴ regardless of the shot that fell around them, and braving the flames of the building. ⁵ It has often been remarked that the wickedness of women exceeds that of the other sex; for the same reason, when circumstances, forcing them ⁶ out of their ordinary nature, compel them to exercise many virtues, they display them in the greatest degree.

¹ *But it is commanded.* Cf. Thucyd. vi. 96, Χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως εὐθὺς κειμένου; also in the same chapter, ἐξήρτηται γὰρ τὸ ἄλλο χωρίον. Turn by "high ground . . . lay above . . . so that it was open to attack." Cf. Herod. i. 84, Τῇ ἦν ἐπίμαχον τὸ χωρίον τῆς ἀκροπόλιος. For "convent" use μοναχεῖον. Observe that the Greeks are fond of negative descriptions: οὐ μέγας for ὀλίγος, οὐκ ἀδόκιμος, οὐκ ἀξύνετος, &c.

² *Scene of horror.* Cf. Thu-

cyd. iii. 81, Πᾶσά τε ἰδέα κατέστη θανάτου, using δεινότης for θάνατος.

³ *Most intrepid exertions.* Cf. Thucyd. ii. 2, Ὡστε εὐθὺς ἔργου ἔχεσθαι.

⁴ *Regardless of, &c.* Use τῶν ἀκοντίων εἴ τι ἐμπίπτει ἀμελοῦσαι.

⁵ *It has often been remarked.* Use τὸ θρυλούμενον, or τὸ λεγόμενον, "as the proverb goes."

⁶ *Out of their ordinary.* Cf. Thucyd. ii. 45, Τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι.

XLIX.

¹ No sooner was the unjust condemnation of Socrates known through Greece, than a general indignation was kindled in the minds of good men, ² who universally regretted that so distinguished an advocate for virtue should have fallen a sacrifice to jealousy and envy. The Athenians themselves, so remarkable for their caprice, ³ who never knew the value of their great men till after their death, ⁴ soon became sensible of the folly, as well as criminality, of putting to death the man who had been ⁵ the chief ornament of their city and of the age, and turned their indignation against his accusers. Melitus was condemned to death, and Anytus, to escape a similar fate, ⁶ went into voluntary exile. To give a further proof of the sincerity of their regret, the Athenians for awhile ⁷ inter-

¹ *No sooner was, &c.* Turn this by "but when it had been noised about to every part of Greece, that &c." Cf. Xen. Mem. i. 2, 37, Διετεθρύλητο ὡς, &c.

² *Who universally regretted, &c.* Turn by "who did not think it right that one who had particularly defended virtue, &c." Cf. Herod. vii. 161, Ὁ Λάκων ἱκανός τοι ἔμελλε ἔσεσθαι καὶ ὑπὲρ ἀμφοτέρων ἀπολογεῦμενος.

³ *Who never knew the value, &c.* Turn by "nor except when deprived of them, honouring their great men duly." Cf. Thucyd. ii. 37, Κατὰ δὲ τὴν ἀξίωσιν ὡς ἕκαστος ἐν τῇ

εὐδοκιμεῖ.

⁴ *Soon became sensible, &c.* Use the common form καταγιγνώσκειν τινὸς κακίαν, ἀδικίαν, &c. There is a different construction in Thucyd. iii. 45, Οὐδεὶς πω καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι, &c.

⁵ *The chief ornament of their city.* Cf. the phrase Ἀτιμίαν, κάλλιστον ὄνομα, &c. περιτιθέναι τινί.

⁶ *Went into voluntary exile.* Turn by ἔφθασε φυγῶν, or the other form, φθάσας ἔφυγεν (Thucyd. v. 9).

⁷ *Interrupted public business.* Cf. Thucyd. v. 25, Καὶ ἐπὶ ἑξ ἔτη . . . ἀπέσχοντο μὴ . . . στρατεῦσαι.

rupted public business, ¹ decreed a general mourning, ² recalled the exiled friends of Socrates, and erected a statue to his memory in one of the most frequented parts of the city. His death happened in the first year of the ninety-sixth Olympiad, and in the seventieth year of his age. Socrates left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have, ³ in some measure, supplied this defect.

L.

The Athenian commanders, in the meantime, ⁴ consulted both on the calamity which had befallen them and on the present general distress in the army. For they perceived that they were unsuccessful in their attempts, and that the soldiers were wearied with staying; for they were oppressed with disease from two causes, both from its being the season of the year in which men are most generally sick, and from the place in which they were encamped being marshy and unhealthy, and all other circumstances also appeared to them to be without hope. To Demosthenes, therefore, ⁵ it appeared that

¹ *Decreed a general mourning.* Cf. Herod. ii. 1, Καὶ τοῖς ἄλλοις προεῖπε πᾶσι πένθος ποιέεσθαι.

² *Recalled the exiled friends.* Cf. Med. 1015, Ἄλλους κατὰξω πρόσθεν ἢ τάλαιν' ἐγώ.

³ *In some measure supplied this defect.* Thucyd. i. 97, Τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο τὸ χωρίον, in the same sense as here.

⁴ *Consulted both on the calamity.* Thucyd. vi. 46, Οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλευόντο.

⁵ *It appeared that they ought not to remain.* For the position of the negative with δοκῶ (and λέγω, προσποιούμαι, ἀξιῶ, φάσκω, φημί), cf. Thucyd. vi. 48, Ἀλκιβιάδης δὲ οὐκ ἔφη χρῆναι αἰσχροῦς καὶ ἀπράκτους ἀπελθεῖν.

they ought not to remain any longer, but, as he had intended when he ventured on the enterprise against Epipolæ, now it had failed, he gave his vote for departing without delay, ¹ while the sea was yet practicable to be crossed, and they could manage to convey the army at least, ² with the fresh accession of naval force. It was also, he said, more serviceable to the State to make war against those ³ who were erecting fortresses against them in their country, than against Syracusans, whom it was no longer easy to subdue.

LI.

But these thirty, having so great power in their hands, ⁴ were more careful to hold it than to deserve it by faithful execution of that which was committed to them. Therefore, they ⁵ condemned to death such troublesome fellows as were odious to the city, though not punishable, therefore, by law; which proceeding was by all men highly approved, who considered their lewd condition, but did not, withal, bethink themselves how easy a thing it would be unto these thirty to take away the lives of innocents, by ⁶ calling them disturbers of the peace, or what

¹ *While the sea.* Use ἕως ἔτι τὸ πέραλος οἶόν τε περαιούσθαι.

² *With the fresh accession of naval force.* Cf. Thucyd. vii. 14, Εἰ δὲ προσγενήσεται ἐν ἔτι τοῖς πολεμίοις.

³ *Who were erecting fortresses against them.* Cf. Thucyd. i. 122, Ὑπάρχουσι δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν καὶ ἐπιτειχισμὸς τῇ χώρᾳ.

⁴ *Were more careful.* Cf. Thucyd. i. 6, Οἷς τε ἐπιμελὲς εἶναι οὐκ ὀνειδίζόντων. Also ἐπιμελὲς ποιεῖσθαι is used.

⁵ *Condemned to death.* Cf. Thucyd. vi. 60, Τῶν δὲ διαφυγόντων θάνατον καταγόντες. Also Herod. iii. 27, Καὶ ὡς ψευδομένους θανάτῳ ἐζημίον.

⁶ *Calling them disturbers, &c.* Cf. Thucyd. iv. 123, Ἔστι

else they listed, when condemnation ¹ without trial and proof had been once allowed. Having thus plausibly entered into a wicked course of government, they thought it best to ²fortify themselves with a sure guard, ere they ³broke out into those disorders which they must needs commit for the establishment of their authority.

LII.

(CLASSICAL TRIPOS, 1834.)

⁴In these extremities, the perverse obstinacy of the Athenians was very strange, who, ⁵leaving at their backs, and at their own doors, an enemy little less mighty than themselves, did yet send forth another fleet into Sicily, to invade a people no less puissant, which never had offended them. It often happens, indeed, that ⁶prosperous events make foolish counsel seem wiser than it was, which came to pass many times among the Athenians, whose vain conceits ⁷Pallas was said to turn into the

γὰρ ἂν αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν τὰς σπονδὰς, and v. 46, Εἴ τέ τι ἄλλο ἐνεκάλουν.

¹ Without trial. Cf. Herod. iii. 80, Κτείνει τε ἀκρίτους.

² Fortify themselves, &c. Cf. Herod. i. 129, where he says, Περιβαλεῖν τὴν βασιλητὴν τέφρων Μήδων.

³ Broke out into, &c. Use πλημμελεῖν, comparing Demosth. p. 279, Ὑπὸ τῶν ἀσεβῶν Ἀμφισσέων τὸν θεὸν πλημμελούμενον.

⁴ In these extremities. Use ἐν ἀπόροις εἶναι (Xenoph. Anab. vii. 6, 11), or ἐς ἀπορίαν ἀφ᾽ ἵχθαι, or ἐν ἀπορίᾳ ἔχεσθαι (Herod.).

⁵ Leaving at their backs. Cf. Thucyd. vi. 10, Φημι γὰρ ὑμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολιπόντας, &c.

⁶ Prosperous events, &c. Turn by "it happens that events prospering (εὖ προχωρεῖν) advisers gain a reputation beyond their deserts."

⁷ Pallas was said. Cf. Thucyd. vii. 68, Ἀμα δὲ ἐχθροὺς

best. But where unsound advice, ¹ finding bad proof, is obstinately pursued, neither Pallas nor Fortune can be justly blamed for a miserable issue. This second fleet of the Athenians, which better might have served to convoy home the former that was defeated, after some attempts made to small purpose against the Syracusans, was finally (together with the other part of the navy, which was there before) quite vanquished and ² barred up into the haven of Syracuse, whereby the camp of the Athenians, utterly deprived of all benefit by sea, either for succour or departure, was ³ driven to break up and fly away by land, in which flight they were overtaken, routed, and quite overthrown, in such wise that ⁴ scarce any man escaped.

LIII.

(ST. JOHN'S CLASSICAL EXAMINATION, 1832.)

⁵ "The things that are now before us," said the princess, "require attention, and deserve it. ⁶ What

ἀμύνασθαι τὸ λεγόμενον πού ἡδιστον εἶναι, where τὸ λεγόμενον is used absolutely, in the sense of "as the saying goes."

¹ *Finding bad proof.* Cf. Thucyd. i. 138, Μάλιστα δὲ ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνεται. The same writer uses ἐς πεῖραν ἔρχεσθαι (ii. 41).

² *Barred up into the haven.* Cf. Herod. i. 80, Κατειληθέντες δὲ ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων, or use κατακλήω.

³ *Driven to break up.* Cf. Herod. ix. 58, Ὡς χρεὼν εἶη

ἀναζεύξαντας τὸ στρατόπεδον. Thucyd. viii. 108, has ἀναζεύξας alone in this sense.

⁴ *Scarce any man escaped.* Cf. Thucyd. vii. 87, Κατὰ πάντα γὰρ πάντως νικηθέντες . . . πανωλεθρία δὴ τὸ λεγόμενον καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅτι οὐκ ἀπώλετο.

⁵ *The things that are now before us.* Cf. Thucyd. iii. 97, Τὴν δὲ ἐν ποσὶν αἰεὶ πειράσθαι αἰρεῖν. Also Herod. iii. 79, Τινὰ τῶν Μάγων τὸν ἐν ποσὶ γινόμενον.

⁶ *What have I to do with,*

have I to do with the heroes or the monuments of ancient times—with times that never can return, and heroes whose form of life was different from all that the present condition of mankind requires or allows?"

"To know anything," returned the poet, "we must know its effects; to see men we must see their works, that we may learn what reason has dictated, or passion has incited, and find what are the most ¹ powerful motives of action. ² To judge rightly of the present, we must oppose it to the past; ³ for all judgment is comparative, and of the future nothing can be known. The truth is, that no mind is ⁴ much employed upon the present; recollection and anticipation fill up almost all our moments. Our passions are joy and grief, love and hatred, hope and fear. Of joy and grief the past is the object, and the future of hope and fear; even love and hatred respect the past, for the cause must have been before the effect."

&c. Cf. Plato, Apol. 36 C, Οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμὰντῶ ἐμελλῶν μηδὲν ὄφελος εἶναι. There is a different construction in Repub. 530 C, Ἐάν τι ἡμῶν ὄφελος ᾗ ὥς νομοθετῶν.

¹ *Powerful motives.* Turn by "aiming at which (ὀρέγεσθαι, or ἐφίεσθαι) men are incited (ὀρμηνύται) to do anything."

² *To judge rightly, &c.* Turn this as follows, "He who learns how the present stands with relation to . . . he if any one

(εἰ καὶ τις ἄλλος) would judge rightly."

³ *For all judgment is comparative.* Cf. Plato, Rep. 438 B, Ὅσα ἐστὶ τοιαῦτα οἷα εἶναι τοῦ.

⁴ *Much employed upon the present.* Cf. Demosth. 380, Ἄλλ' οὕτως ἐκφρων ἦν καὶ ὁλος πρὸς τῷ λήμματι καὶ τῷ δωροδοκήματι. Also Plato, Repub. 585 A, Σφόδρα μὲν οἶονται πρὸς πληρώσει τε καὶ ἡδονῇ γίγνεσθαι. There is a use of πολὺς not unlike this in such phrases as πολὺν εἶναι ἐν φιλοσοφίᾳ, &c.

LIV.

(CHANCELLOR'S MEDALS, 1838.)

¹ A French governor is seldom chosen for any other reason than his qualification for his trust. ² To be a bankrupt at home, and so infamously vicious that he cannot be ³ decently protected in his own country, seldom recommends any man to a government of a French colony. Their officers are generally well versed either in war or trade, and ⁴ they are taught to have no expectation of honour or preferment but from the vigour and justice of administration. ⁵ Their great security is in the friendship of the natives, and to this advantage ⁶ they have certainly

¹ *A French governor.* Cf. Thucyd. i. 56, where the Potidæans, a Corinthian colony, in alliance with Athens, are ordered τοὺς ἐπιδημιουργοὺς ἐκπέμπειν καὶ μὴ δέχεσθαι οὐδὲ κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον. Ἀρμοσταί is also used in the same way, Xen. Anab. v. 5, 19.

² *To be a bankrupt at home.* Cf. Demosth. p. 959, Οἱ ἐξέστησαν ἀπάντων τῶν ὕντων.

³ *Decently protected, &c.* Turn by "as to be unable, while remaining in the country, any how to be saved." Use καὶ ὅπωςτιοῦν σώζεσθαι, and cf. Thucyd. i. 136, Καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν. The outline of the whole sentence might be "to be bankrupt, &c. . . . a man putting forward these claims (παρεχόμενος) would be slow to be appointed, &c." (σχολῇ γε).

⁴ *They are taught to have.* Turn by "they are aware that they will be honoured, &c." Cf. Plato, Apol. p. 21 B, Οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἑμαυτῷ σοφὸς ὢν: and with a different construction, 22 D, Ἑμαυτῷ ξυνήδειν οὐδὲν ἐπιστάμεν. For "preferment" cf. Thucyd. ii. 37, Ἐς τὰ κοινὰ . . . προτιμᾶται. "But" is εἰ μὴ, ἂν μὴ, or ὅσα μὴ with a participle, as Ὁ νόμος οὐκ ἔῤῥα περὶ τῶν ἀτίμων λέγειν ἂν μὴ τῆς ἀδείας δοθείσης.

⁵ *Their great security.* Turn by "their great security (τὸ δὲ βεβαιότατον) is in, &c." Cf. Thucyd. ii. 44, for an anacoluthon worth imitating; Τὸ δὲ εὐτυχὲς οἱ ἂν τῆς εὐπρεπεστάτης λάχωσι.

⁶ *They have certainly.* Cf. Demosth. p. 74, Οὐδ' εἰ δίκαιός ἐστι ἀπολωλέναι.

an indisputable right; for ¹ it is the consequence of their own merit: for it is ridiculous to suppose that the friendship of nations, civil or barbarous, can be gained and kept but by kind treatment; and surely they who intrude themselves uninvited upon the territories of distant nations, should consider the natives worthy of common kindness, and ² be content to rob, without insulting them.

LV.

All history ³ is only the precepts of moral philosophy reduced into examples. ⁴ Moral philosophy is divided into two parts, ethics and politics; the first instructs us in our private offices of virtues, the second in those which relate to the management of the commonwealth. Both of these teach by argumentation and reasoning, which ⁵ rush, as it were, into the mind, and possess with violence; but history rather allures than forces us to virtue. ⁶ There

¹ *It is the consequence.* Cf. Plato, Apol. p. 31 B, Εἰ μέντοι τι ἀπὸ τούτων ἀπέλαυον (οἱ ἐκ τούτων).

² *Be content, &c.* Ἀγαπῶ and στέργω are used with a dative in this sense: sometimes with an accusative, or a participle. Cf. Plato, De Rep. p. 399 C, Καὶ τὰ ἀποβαίνοντα ἀγαπῶντα: and Hip. Maj. p. 295 B, Στέρξω οἶμαι ἐγὼ τῇ ἐμῇ τυχῇ. Turn by "be content with not insulting while at the same time robbing."

³ *Is only the precepts.* Turn this by "is busy about the

same thing as moral philosophy, using examples." Πραγματεύεσθαι τι and περὶ τινος are both used by Plato. For "moral philosophy" take Isocrates' form, ἡ περὶ τὰς ἐριδας φιλοσοφία.

⁴ *Moral philosophy, &c.* Turn by ἡ δὲ φιλοσοφία διττῶς λέγεται. Cf. Arist. N. Eth. i. 6, Δῆλον οὖν ὅτι διττῶς λέγεται ἂν τὰ γὰρ θά.

⁵ *Rush, as it were, &c.* Turn by "with a certain rush and violence occupy (κατέχειν) the mind, &c."

⁶ *There is nothing of the*

is nothing of the tyrant in example, but it ¹ gently glides into us, is easy and pleasant in its passage, and, in one word, ² reduces into practice our speculative notions; therefore the more powerful the examples are, they are the more useful also; and by being more known, they are more powerful. Now unity, which is defined, is in its own nature more apt to be understood than multiplicity, which in some measure ³ participates of infinity. The reason is Aristotle's.—
 DRYDEN.

LVI.

(CLASSICAL TRIPOS, 1840.)

While such was our conduct in all parts of the world, ⁴ could it be hoped that any emigrant whose situation was not utterly desperate indeed, would join us, or that all who were lovers of their country, more than ⁵ lovers of royalty, would not be our enemies? ⁶ We have so shuffled in our professions, and have been guilty of such duplicity, that no descrip-

tyrant, &c. Use μετεῖναι impersonally, with its usual construction.

¹ *Gently glides, &c.* Cf. Plato, De Rep. p. 424 D, 'Ραδίως αὕτη λαμβάνει παραδυομένη, and just afterwards ἄλλο γε ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορρεῖ, &c.

² *Reduces into practice.* Πρᾶξις (Arist. N. Eth. vi. 2) is contrasted with theory and production, and is the word here required.

³ *Participates of infinity.*

Cf. Arist. N. Eth. i. 2, Πρόεισι γὰρ οὕτω γ' εἰς ἄπειρον.

⁴ *Could it be hoped, &c.* Cf. Thucyd. vii. 46, 'Ὡς ἐν ἐλπίδι ὦν καὶ τὰ τείχη αἰρήσειν. Ἐχειν ἐλπίδα with an infinitive is used also (Herod. vi. 11). For "emigrants," use οἱ ἐκπεσόντες.

⁵ *Lovers of royalty.* Φιλοβασιλεύς and φιλοτύραννος are used in this sense.

⁶ *We have so shuffled, &c.* Cf. Thucyd. iv. 28, 'Ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα.

tion of French ¹ will flock to our standard. ² It was a fatal error in the commencement of the war, that we did not state clearly how far we meant ³ to enter into the cause of the emigrants, and how far to connect ourselves with powers who, from their previous conduct, ⁴ might well be suspected of other views than that of restoring monarchy in France. ⁵ It may, perhaps, be said, that we could not be certain how far it might be proper ⁶ to interfere in the internal affairs of France; that we must watch events, and act accordingly; but ⁷ by this want of clearness with respect to our ultimate intentions, ⁸ we have lost more than any contingency could ever promise.

¹ *Will flock to our standard.* Cf. Plato, Rep. 440 E, Ἐν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ δπλα πρὸς τοῦ λογιστικοῦ.

² *It was a fatal error, &c.* Cf. Thucyd. iii. 39, Ἡ σφαλέντι μηδὲν παθεῖν ἀνήκεστον. The usual pronoun for introducing a subject to be discussed next, is ἐκεῖνος. Cf. Dem. p. 32, Οὐ μὴν οὐδ' ἐκεῖνό γ' ὑμᾶς ἀγνοεῖν δεῖ δτι, &c.

³ *To enter into the cause of, &c.* Cf. Thucyd. iii. 74, Αἱ τε γυναῖκες αὐτοῖς πολμηρῶς ξυνεπελάβοντο. Ξυλλαμβάνεσθαι, or πόλεμον ξυνάρασθαι, will also do.

⁴ *Might well be suspected.* Turn by "suspected as wishing something else than to, &c." Cf. Thucyd. vii. 77, Τὴν μεγάλην δύναμιν τῆς πόλεως καίπερ πεπτωκυῖαν ἐπανορθώ-

σονται. In the same way ἀποκαθιστάναι is used.

⁵ *It may, perhaps, be said.* See Exercise LXXVIII., on the way of introducing an objection, and replying to it.

⁶ *To interfere in the internal affairs.* Use the phrase in Demosth. ἡ οἰκεία τῶν Ἀθηναίων ἀρχή.

⁷ *By this want, &c.* Turn by "not showing before (προδηλοῦν), what we intended to effect at last (τελευτῶντες)."

⁸ *We have lost more, &c.* Turn by "we have lost more than we could gain, even after entire success." Cf. Herod. iii. 14, Τὰ μὲν οἰκῆϊα ἦν μέζω κακὰ ἢ ὥστε ἀνακλαίειν. Or "could gain by any contingencies" (ἐκ τῶν ποτε ἂν γενομένων).

LVII.

(KING'S COLLEGE, 1843.)

The English ambassadors ¹ having repaired to Maximilian, did find his power and promise ² at a very great distance, he being utterly unprovided of ³ men, money, and arms, for any such enterprise. For Maximilian, ⁴ having neither wing to fly on, for that ⁵ his patrimony of Austria was not in his hands, his father being then living, and on the other side, ⁶ his matrimonial territories of Flanders being partly in dowry to his mother-in-law, and partly not serviceable, in respect of the late rebellions, was thereby destitute of means to enter into war. The ambassadors saw this well, but wisely thought fit to advertise the king thereof, rather than to return themselves, till the king's further pleasure were known: the rather, for that Maximilian himself ⁷ spake as great

¹ *Having repaired to.* Cf. Xen. Anab. i. 2, 4, Πορεύεται ὡς βασιλέα. This use of ὡς for πρὸς is restricted to persons usually; and the readings in Thucyd. vi. 36 and 103, ὡς τὴν Μίλητον and ὡς Ἀβυδον, seem corrupt.

² *At a very great distance.* Cf. Thucyd. ii. 81, Διείχον δὲ πολὺ ἀπ' ἀλλήλων.

³ *Men, &c.* Σώματα is used in this sense by Demosthenes.

⁴ *Having neither wing, &c.* Turn by κατ' ἀμφοτέρα εἰς ἀπορίαν καταστήναι. Cf. Demosth. p. 834, Πρὸς ἀμφοτέρα ἀπορῶ.

⁵ *His patrimony of Austria,*

&c. Turn by τὰ πρὸς τὴν ἑω χωρία, and for the usual word to express "inheriting," cf. Thucyd. i. 9, Τὴν βασιλείαν Ἀτρεά παραλαβεῖν.

⁶ *His matrimonial, &c.* Turn "Flanders" by ἡ Κελτική, or ἡ Βαταύτα. In a sentence of this kind, where several items are mentioned, the construction may be varied in the different clauses, as in Thucyd. vi. 1, Ἀπειροὶ ὄντες τοῦ μεγέθους τῆς νήσου, καὶ ὅτι . . . ἀνηροῦντο. Cf. also Demosth. p. 1014, Ἡ τε μήτηρ μου τάλαντον ἐπενεγκαμένη προῖκα.

⁷ *Spake as great as ever.* Cf. Thucyd. viii. 81, Ὑπερβάλλων

as ever he did before, and ¹ entertained them with dilatory answers, ² so as the formal part of their ambassage might well warrant and require their further stay. The king, hereupon, who doubted as much before, and saw through his business from the beginning, wrote back to the ambassadors, commending their discretion in not returning, and willing them ³ to keep the state wherein they found Maximilian as a secret, till they heard further from him.

LVIII.

(BATTIE'S SCHOLARSHIP, 1831.)

Homer, like the ocean, is always great, even ⁴ when he ebbs and retires—even ⁵ when he is lowest, and loses himself most in narrations and incredible fic-

ἐμεγάλυνε τὴν ἑαυτοῦ δύναμιν, and in the same chapter, Ὑπischneῖτο δ' οὖν τάδε μέγιστα ἐπικομπῶν ὁ Ἀλκιβιάδης.

¹ *Entertained them, &c.* Cf. Demosth. p. 102, Καὶ τοιοῦτους λόγους ἐξ ὧν ἀναβάλλουσι μὲν ὑμᾶς.

² *So as the formal part.* Turn by "the things wishing which, as they said, they came as ambassadors, supplied a ground for staying." Cf. Thucyd. i. 127, Τοῦτο τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, "avenging as they said, &c." "To supply a ground," is πρόφασιν ἔχειν (Xenoph. Cyrop. iv. 1, 27), or cf. Thucyd. ii. 87, Καὶ οὐκ ἐνδῶσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι.

³ *To keep . . . as a secret.* Cf. Herod. vi. 94, Τὰ μὲν χρηστήρια . . . ἀπόρρητα ποιησάμενοι.

⁴ *When he ebbs.* Cf. Herod. viii. 129, Γίνεται ἄμπωτις τῆς θαλάσσης μεγάλη, and turn by, "When, an ebb occurring, he retires" (ἀπελθεῖν).

⁵ *When he is lowest.* Cf. Herodotus' use of the comparative and superlative to express this meaning: Αὐτὸς ἑωυτοῦ ῥέει πολλῷ ὑποδεέστερος (ii. 25), and τῇ βαθυτάτῃ ἐστὶ ἢ λίμνη αὐτῇ ἑωυτῆς, ii. 149. For "loses himself most," use ἐπὶ τὸ μακρότατον ἐκβαίνειν. Just below, for "As instances &c.," cf. Arist. N. Eth. i. 10, Μαρτυρεῖ δε τῷ λόγῳ καὶ τὸ νῦν διαπορηθέν.

tions. As instances of this, we cannot forget the descriptions of tempests, the adventures of Ulysses with the Cyclops, and many others. But though all this be old age, it is the old age of Homer; and it may be said, for the credit of these fictions, that they are beautiful dreams; or, if you will, the dreams of Jupiter himself. I spoke of the Odyssey only to show that the greatest poets, when their genius ¹wants strength and warmth for the pathetic, for the most part ²employ themselves in painting the manners. This Homer has done, in ³characterising the suitors, and describing their way of life, ⁴which is properly a branch of comedy, whose business is to represent the manners of men.

LIX.

If 20,000 naked Indians were not able to resist the assaults of but 20 well-armed Spaniards, ⁵I see but little possibility for one honest man to defend himself against 20,000 knaves, who are all furnished, ⁶cap-a-pie, ⁷with the defensive arms of worldly prudence,

¹ *Wants strength and warmth.* Cf. Thucyd. i. 70, Τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι.

² *Employ themselves in painting the manners.* Cf. Plato, Repub. 567 A, Πρὸς τῷ καθ' ἡμέραν ἀναγκάζονται εἶναι.

³ *Characterising the suitors.* Cf. Plato, Repub. 438 D, Οὐκοῦν ἐπειδὴ ποιοῦ τινος, καὶ αὐτὴ ποιδ' αὐτὴ ἐγένετο, i.e. itself became of a particular character.

⁴ *Which is properly, &c.* Cf.

Arist. Rhet. i. 2, Οἷον παραφυέσι τῆς διαλεκτικῆς συμβαίνει τὴν ῥητορικὴν εἶναι.

⁵ *I see but little possibility.* Cf. Plato, Repub. p. 610 E, 'Ὅποτε γὰρ δὴ μὴ ἱκανὴ ἦ γε οἰκεία πονηρία . . . ἀπολέσαι ψυχὴν, σχολῇ τό γε ἐπ' ἄλλου ὀλέθρῳ τεταγμένον κακὸν ψυχὴν . . . ἀπολεῖ.

⁶ *Furnished cap-a-pie.* Cf. Herod. i. 60, Ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίᾳ, &c.

⁷ *With the defensive arms,*

and the offensive, too, of craft and malice. ¹ He would find no less odds than this against him, if he have much to do in human affairs. The only advice, therefore, which I can give him, is to be sure not ² to venture his person any longer in the open field, to retreat and entrench himself, to stop up all avenues, and break down all bridges, against so numerous an enemy. The truth of it is, that a man in much business must either make himself a knave, ³ or else the world will make him a fool; and if the injury went no further than the being laughed at, a wise man would ⁴ content himself with the revenge of retaliation; but the case is much worse, for these ⁵ civil cannibals, too, as well as the wild ones, not only dance about such a taken stranger, but at last devour him.

&c. Turn this as follows, "armed with worldly prudence (δεινότης), so as to repel any one attacking (ἐπιόντα ἀμύνεσθαι), and craft, &c., with a view to assault others" (ἐπιχειρεῖν).

¹ *He would find no less odds, &c.* Cf. Thucyd. i. 77, Καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους δίκαις. Also Demosth. p. 306, Ἄλλ' ὅμως ἐκ τοιούτων ἐλαττωμάτων ἐγὼ μὲν συμμάχους μὲν ὑμῖν ἐποίησα.

² *To venture his person . . . in the open field.* Cf. Thucyd.

v. 65, Καὶ ἐν τῷ δμαλῷ τὴν μάχην ποιεῖσθαι.

³ *Or else the world will make him a fool.* Cf. Herod. iii. 29, Ἀτὰρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ θήσεσθε.

⁴ *Content himself with the revenge of retaliation.* Cf. Herod. i. 18, Οὗτοι δὲ τὸ ὁμοῖον ἀνταποδιδόντες ἐτιμώρεον: also the similar form in iv. 119, Ἐκεῖνοι τὴν ὁμοίην ὑμῖν ἀποδιδούσι. Also Soph. Œd. C. 1193, Θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.

⁵ *Civil cannibals.* Use οἱ ἐν ταῖς πόλεσιν ἀνθρωποφαγοί.

LX.

(TRINITY COLLEGE FELLOWSHIP, 1837.)

King Richarde thus ¹ beyng about Bristowe, than the state generally of all men in England began to murmure and to ryse one agaynst another, and mynstryng of justyce was clene stopped up in all courtes of England, whereof ² the valyaunt men and prelates who loved reste and peace, and were ³ glad to paye their duetyes, ⁴ were greatly abashed: for ⁵ there rose in the realme companyes in dyvers rowtes, keppynge the feldes and hygh ways, so that marchauntes durste nat ryde abroad to exercyse there marchaundyze for doute of robbynge, ⁶ and no man knewe to whome to complayne to do them ryght, reasone and justyce, whiche thynges were right prejudiciall and dyspleasaunt to the good people of Englande. For it was contrary to their accustomed usage: for ⁷ all people, laborers and marchauntes, were wont to lyve in rest and peace; and to occupy their marchaundyze peasably, and the laborers to

¹ *Beyng about Bristowe.* Cf. Herod. v. 126, Καὶ ὁ στρατὸς αὐτοῦ πόλιν περικατήμενος, &c.

² *The valyaunt men.* Use οἱ μάχιμοι, Herod. ii. 164.

³ *Glad to paye their duetyes.* Τελεῖν, or ὑποτελεῖν, for the verb, and τέλος, for the noun, are the proper words to express the regular home taxes; φόρος, or the later σύνταξις, being the contribution from the allies to Athens, and εἰσφορά the extraordinary war-tax.

⁴ *Were greatly abashed.* Cf.

Herod. iii. 155, Δαρεῖος δὲ κάρτα βαρέως ἡνείκε. The usual construction is the accusative, but the dative is also used, Xen. Anab. i. 3, 3.

⁵ *There rose in the realme,* &c. Cf. Thucyd. ii. 21, Κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν.

⁶ *And no man knewe.* Turn by, "And no man knew (ἔχω) whither turning he shall meet with justice" (τῶν δικαίων τυγχάνειν).

⁷ *All people . . . were wont*

labour their landes quietly. And then it was ¹ contrary, for when marchauntes rode fro towne to towne, and had outhur golde or sylver in their purces, it was taken fro them and fro other men and labourers out of their houses. These companyons wolde take whete, ootes, bufes, muttons, porkes, and the pore men durste speake no worde.

LXI.

Philopœmen ² applied the rights belonging to the league in their widest sense, and was determined ³ to reconquer Messenia by force of arms. He set out against the place ⁴ with cavalry, probably to relieve Corone; but he was ⁵ taken aback by an unfortunate accident, so that he ⁶ saw no way of escaping; yet he manœuvred so skilfully, that he saved the greater part of his troops from the defile; but he himself was wounded, taken prisoner, and ⁷ put to death by the Messenians with unpardonable cruelty: he was obliged to drink the hemlock in his seventieth

to lyve. Cf. Thucyd. vi. 18, Καὶ τὸ ἀμύνεσθαι οὐ λόγῳ ἀλλ' ἔργῳ μᾶλλον ξύνηθες ἔξειν.

¹ *Contrary.* Turn by "but now, things came round (περιστῆναι) to the opposite."

² *Applied the rights, &c.* Use τὰ τῆς συμμαχίας δικαιώματα ἐπὶ μακρότατον δὴ ὀρίσθαι.

³ *To reconquer Messenia.* Cf. Thucyd. iv. 71, 'Εν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν.

⁴ *With cavalry.* Ἴππος is often used in the singular for

cavalry (Τῆς δὲ Ἴππου Περδίκκαν). Use Ἴππος τις οὐ πολλή.

⁵ *Taken aback by, &c.* Cf. Thucyd. iv. 36, Περιτύχη ξυμφορὰ τις αὐτοῖς, but ξυμφορὰ περιτυχεῖν is also used.

⁶ *Saw no way of escaping.* Cf. Thucyd. iii. 109, 'Απορῶν δὲ τῷ τρόπῳ ἀναχωρῶν διασωθήσεται.

⁷ *Put to death by, &c.* Cf. Thucyd. i. 9, Εὐρυσθέως ὑπὸ τῶν Ἡρακλειδῶν ἀποθανόντος, after the usual construction of passive verbs.

year. But the Messenians, too, ¹ did not commit this act of inhumanity with impunity. The Achæans, commanded by Lycortas, ² invaded Messenia with a great force, overpowered the enemy, conquered the city, and ³ compelled Messene again to enter the confederacy. ⁴ The authors of the murder of Philopoemen were punished. Dinocrates made away with himself; and of his principal accomplices, some were put to death, and others sent into exile. The latter applied to the Romans, who commanded the Achæans ⁵ to restore the exiles to their country. This demand, indeed, greatly exasperated the Achæans, but, under their strategus, Callicrates, ⁶ they yielded without further remonstrance.

LXII.

⁷ As far as we can judge amidst the uncertainty of the chronology of that period, this adventurous spirit appears to have been awakened in ⁸ the age

¹ *Did not commit this act . . . with impunity.* Cf. Herod. iii. 69, Οὔτοι μιν δεῖ χαίροντα ἀπαλλάσσειν.

² *Invaded Messenia.* Cf. Thucyd. ii. 10, Ὡς ἐμβαλοῦντες ἐς τὴν Ἀττικὴν. Προσβάλλω is used for "to attack a town." The adjective of the country is Μεσσηνίς.

³ *Compelled Messene, &c.* Cf. Thucyd. i. 103, Προσεχώρησαν δὲ καὶ Μεγαρήϊς Ἀθηναίοις ἐς ξυμμαχίαν.

⁴ *The authors of the murder, &c.* Cf. Xen. Hell. ii. 3, 32, Πλείστοις σὺ μεταίτιος ἀπολω-

λέναι. For the next words, "to make away with himself," cf. Herod. i. 24, Κελεύειν ἢ αὐτὸν διαχρᾶσθαί μιν, &c.

⁵ *To restore the exiles, &c.* Cf. Herod. i. 60, Τὸν αὐτὴ ἢ Ἀθηναίη κατάγει ἐς τὴν ἐωυτῆς ἀκρόπολιν.

⁶ *They yielded without, &c.* Use the common phrase οὐδὲν νεωτερίζοντας ἡσυχάζειν.

⁷ *As far as we can judge.* Cf. Demosth. p. 820, Εἴ τι δεῖ τεκμαίρεσθαι πρὸς τὸν ἄλλον αὐτοῦ τρόπον καὶ ἀναλδειαν.

⁸ *The age immediately preceding the Trojan war.* Cf.

immediately preceding the Trojan war. ¹ According to all chronological combinations we must refer to this period the expedition of the Argonauts, and the undertakings of Theseus against Crete, which events happened soon ² after the dominion of the sea had been gained for that island by Minos. The general condition of Greece at this period ³ explains, in some measure, why the limit of that country began to grow too narrow, and a new theatre for the display of enterprise to be sought for. The whole of Greece previously to the Trojan war appears to have enjoyed perfect tranquillity within its own boundaries. ⁴ The limits of the small districts in which it was divided seem already to have been finally established. ⁵ We hear of no contention respecting them on the part of the princes, and Homer was able to enumerate the several possessions with precision. The war of the Seven against Thebes ⁶ had its origin in family dis-

Thucyd. i. 3, Πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς.

¹ According to all chronological, &c. If this means "according to any possibly correct theory of dates," turn by "for they who wish (μέλλω) to compute rightly, must refer, &c."

² After the dominion of the sea, &c. Cf. Thucyd. viii. 63, Ἐν τούτῳ δὲ οἱ Χιῶί τε θαλασσοκράτορες μᾶλλον ἐγένοντο.

³ Explains. Turn by "shows why, the limits becoming narrower than was right, they sought some other place in which they will be distin-

guished" (χωρίον ἄλλο τι ἐν ᾧ ἐλλαμπρυνοῦνται).

⁴ The limits of the small districts. Turn by "and even to the smaller cities their boundaries were fixed" (βέβαιον καθεστάναι).

⁵ We hear of no contention, &c. Turn this by "for neither do the kings, from what we know, &c., and Homer, &c." Cf. Thucyd. i. 4, Παλαίτατος ὧν ἀκοῇ ἴσμεν. For the combination of a negative and affirmative clause, cf. Plato, Apol. 26 C, Φῆς οὔτε αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν.

⁶ Had its origin in family,

cord: and ¹the claims of the banished Heracleidæ were not asserted until a later age. It was, on the whole, a time of internal peace ²notwithstanding some interruptions. In such an age there was little opportunity for heroic exploits at home; and ³what was more natural than that the warlike spirit which was once roused should go in quest of them abroad?

LXIII.

The historians ⁴who favour Richard (for even this tyrant ⁵has met with partisans among the later writers) maintain that he was well qualified for government, ⁶had he legally obtained it; and that he committed no crimes ⁷but such as were necessary

&c. Turn by "since the war of . . . arose from nothing else than because, &c." I suppose οἱ δρόθεν would do for relations, as in Eurip. Or. 486. Use εἰς φιλονεικίαν καθίστασθαι from Thucydides.

¹ *The claims of the banished,* &c. Turn by "and after this the Heracleidæ claimed to return." Cf. Herod. i. 62, ἦσαν ἐπὶ τοὺς κατιόντας.

² *Notwithstanding some interruptions,* &c. Turn by "now although sometimes thrown into confusion, they were at peace."

³ *What was more natural,* &c. Turn by "Whenever it was impossible to . . . how were they not likely, &c." Observe the optative of indefinite frequency, as Οἱ ὄντοι ἐπεὶ τις διώκοι . . . ταύτων ἐποίουν.

For "go in quest," &c., use ἄλλοσέ ποι ἀποδημοῦντα ἀναζητεῖν.

⁴ *Who favour Richard.* Use φρονεῖν τὰ τοῦ Ῥιχάρδου.

⁵ *Has met with partisans.* Cf. Demosth. 243, Καὶ εὐνοίας ἦς ἔχων διατελεῖ εἰς τε τοὺς Ἕλληνας.

⁶ *Had he legally obtained.* Cf. Thucyd. viii. 70, Πολὺ μεταλλάξαντες τῆς τοῦ δήμου διοικήσεως πλὴν τοὺς φεύγοντας οὐ κατήγον, for πλὴν ὅτι οὐ, &c. Also cf. Herod. v. 94, Ἀποδεικνύντες οὐδὲν μᾶλλον Αἰολεῦσι μετεδν τῆς Ἰλιάδος χώρας.

⁷ *But such as were necessary.* See on Exercise LXIV. on "The oracle," &c. for εἰ μὴ εἴ τι. Cf. Thucyd. viii. 48, Τὰ πράγματα εἰς αὐτοὺς περιποιήσιν. Περιποιεῖσθαι δύναμιν, &c. is also common.

to procure him possession of the crown. ¹But this is a poor apology, when it is confessed that he was ready to commit the most horrid crimes which appeared necessary for that purpose; and it is certain that all his courage and capacity, ²qualities in which he really seems not to have been deficient, would never have ³made compensation to the people for the danger of the precedent, and for the ⁴contagious example of vice and murder, exalted upon the throne. This prince was of a small stature, hump-backed, and had a ⁵harsh, disagreeable countenance, so that his body was in every particular no less ⁶deformed than his mind.

LXIV.

⁷With the return of the heroes from Troy to their own lands, the mythic history of Greece may be said to terminate. For the migration of the Dorians, ⁸commonly called the return of the Heracleids,

¹ *But this is a poor, &c.* Turn by, "but since it is admitted that he was ready . . . they defend him wrongly." Cf. Plato, Symp. 202 B, 'Ομολογεῖται γε μέγας θεός εἶναι.

² *Qualities, &c.* Cf. Demosth. p. 228, Εὐνοίαν καὶ νυνὶ παράσχεσθε.

³ *Made compensation, &c.* Turn by "did less good to the State than according to the mischief that might result if such a custom were established" (ἥσσον ἢ κατὰ τὰ ξυμβάντα ἂν κακά), and use καθεστηκέναι.

⁴ *Contagious example.* Turn by, "and he who by bloodshed, &c. . . . gained the power, should incite others to the same."

⁵ *Harsh, disagreeable.* Cf. Thucyd. ii. 37, 'Αζημίους μὲν λυπηρὰς δὲ τῇ ὄψει προστιθέμενοι.

⁶ *Deformed.* Cf. Plato, Gorg. 524 C, Διεστραμμένος τὰ μέλη.

⁷ *With the return.* See Exercise LXXI. on "More than this, &c." Cf. Plato, Rep. 378 E, Ποιητέον ἃ πρῶτα ἀκούουσιν ὅτι κάλλιστα μεμυθολογημένα.

⁸ *Commonly called, &c.* Cf.

though mingled with many fabulous circumstances, is to be ¹regarded as a portion of true history. From this time forward, the gods cease to appear visibly among men, and to mingle in their affairs. ²The oracle and the soothsayer alone remain to give to events a tinge of the supernatural. The wonderful is now confined to the display of human powers and virtues, ³to the heroism of an Aristomenes, the self-devotion of a Codrus. To the purely mythic age succeeds one in which truth struggles against fable, and prevails over it. ⁴This reaches to the end of the Persian War: ⁵its chief record is the captivating story of Herodotus. After this period, Grecian history becomes contemporary, and as credible as any history exposed to the influence of party spirit and ⁶local prejudices.

Thucyd. viii. 47, "Αμα δὲ τὴν ἑαυτοῦ κάθοδον εἰς τὴν πατρίδα ἐπιθεραπεύων.

¹ *Regarded as a portion.* Cf. Thucyd. i. 10, Οὐκ ἀκριβεῖ ἂν τις σημείψῃ χρώμενος ἀπιστοίῃ μὴ γενέσθαι τὸν στόλον; Plato also has ἀπιστεῖται μὴ δυνατόν εἶναι.

² *The oracle and, &c.* Cf. Thucyd. i. 17, 'Επράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἐκάστοις. Xenophon uses the phrase εἰ μὴ τι δαιμόνιον εἴη, for a divine intervention. Between these two sentences, make the proper form here: "if it had not been for, &c. . . . there was nothing supernatural, &c."

³ *To the heroism, &c.* Turn by "such acts as Aristomenes performed or Codrus, &c." Cf. Thucyd. ii. 43, Οὐκ οὐν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προῖέμενοι. Or use ὑπὲρ τῆς πόλεως κίνδυνον ἀναρρίπτειν (Thucyd. iv. 85).

⁴ *This reaches.* See Exercise LXXI. on "More than this, &c."

⁵ *Its chief record is, &c.* Use συγγράφω, and take the form ὁ πᾶν Περικλῆς in Xenophon, in the sense of "Pericles the famous."

⁶ *Local prejudices.* Use σπουδὴ οὐκ ὀρθῶς ἔχουσα.

LXV.

There was a time ¹when the dilatory disposition of Fabius was the salvation of the State. There came another time, even in the life of Fabius, ²when that disposition, if it had prevailed in the Roman Senate, might have ruined the affairs of Rome by preventing Scipio from carrying the war into Africa. A third instance ³(and all his instances are worth attending to) is that of Piero Solderini, who ⁴conducted all his affairs with gentleness and humanity. ⁵But sterner times came. Solderini's ⁶gentleness was out of place, and he and his country were ruined. Now comes ⁷the great argument of Machiavelli against despotic power. "Hence," he says, "it arises that a republic has longer life, and enjoys good fortune much longer than a despotism; ⁸since a republic can accommodate itself better than a prince can to the diversity of times, by reason of the diversity of citizens which are in it. For a man that is accustomed to proceed

¹ *When the dilatory, &c.* Cf. Thucyd. vii. 15, Μη ἐς ἀναβολὰς πρόσσετε, (or ποιῆσθαι).

² *When that disposition, &c.* Turn by "the Senate using, &c." Cf. Demosth. p. 292, Ἐν οἷς τὴν προαίρεσίν μου σκόπει τῆς πολιτείας. For "affairs" use τὰ ὅλα.

³ *And all his instances are worth, &c.* Turn by "and if he mentions anything, it is worth (ἄξιος) attending to."

⁴ *Conducted all his, &c.* Cf. Demosth. p. 384, Καὶ φιλοανθρωπεύμενος πρὸς αὐτοὺς ὁ Φίλιππος ἄλλα τε δὴ πολλά.

⁵ *But sterner times, &c.* Cf. Demosth. p. 551, Τὸ πρᾶγμα εἰς ὑπέρδεινόν μοι περιέστη.

⁶ *Gentleness was out of place.* Cf. Plato, Rep. p. 468 E, Ἡ οὐκ ἐγχωρεῖ κακὴν γενομένην τι εὖ θεραπεύειν.

⁷ *The great argument, &c.* Cf. Thucyd. iii. 42, Εἰ μὲν γὰρ ἀμαθίαν κατητιῶντο, &c. Turn therefore by "it is necessary to mention what Machiavelli well laid to the charge of, &c."

⁸ *Since a republic, &c.* Turn by "since a republic, when times alter, easily itself too alters."

in one fashion, ¹as it has been said, does not ever change; and it follows by necessity that when the times change into ²such as are unfitted for his mode of procedure, he is ruined.”—*Friends in Council*, Vol. II. p. 222.

LXVI.

(CLASSICAL TRIPOS, 1848.)

³His conduct upon these occasions may be thought irrational. But guilt was never a rational thing; it distorts all the faculties of the mind; it perverts them; it leaves a man no longer in the free use of his reason; ⁴it puts him into confusion. He has recourse to such miserable and absurd expedients for covering his guilt, as all those who are used to sit in the seat of judgment know ⁵have been the cause of detection of half the villanies in the world. ⁶To

¹ *As it has been said.* If this means “as the proverb is,” use τὸ λεγόμενον, otherwise simply ὥσπερ καὶ πρότερον ἐλέχθη.

² *Such as are unfitted.* Cf. Thucyd. iii. 22, Προσέβαλον τῷ τείχει ἐκ τοῦ μπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον.

³ *His conduct, &c.* Turn by “But by Jove, some one would say such things, &c.” See Ex. LXXVIII.

⁴ *It puts him into confusion.* Join these words to the next sentence. “It causes such confusion (ἐμποιεῖν), that he invents, &c.” Cf. Plato, Phædo, p. 99 E, Ἔδοξε δὴ μοι χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν, &c.

⁵ *Have been the cause, &c.* Cf. Thucyd. i. 74, Ὅς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, and Herod. iii. 12, Τὸ αὐτὸ δὲ τοῦτο καὶ τοῦ μὴ φαλακροῦσθαι αἰτιὸν ἐστὶ.

⁶ *To argue that these, &c.* Turn by “but he who argues that . . . (ὁ ἀντιλέγων, with the construction ὥς οὐ . . .) he would not rightly raise the counter theory” (ἀμφισβητεῖν). For the construction of ἀμφισβητῶ, cf. Plato, Rep. 501 D, Πότερον ἔξουσιν ἀμφισβητῆσαι μὴ τοῦ ὄντος . . . ἐραστὰς εἶναι, and 502 A, Τοῦδε δὲ περί τις ἀμφισβητήσει ὥς οὐκ ἂν τύχοιεν &c.; that is, raise a doubt and assert that they could not, &c.

argue that these could not be his reasons, because they were not wise, sound, and substantial, would be to suppose, what is not true, that bad men were always discreet and able. ¹ But I can very well from the circumstances discover motives which may affect a guilty, anxious mind, ² full of the weak resources of fraud and intrigue, that might induce him to make these discoveries, ³ and to make them in the manner he has done. Not rational, and well fitted for their purposes, I am very ready to admit. ⁴ But God forbid that guilt should ever leave a man the free undisturbed use of his faculties.

LXVII.

(CHANCELLOR'S MEDALS, 1848.)

⁵ I tremble for the cause of liberty, from such an example to kings. I tremble for the cause of

¹ *But I can very well, &c.* Turn this as follows, "but I think, a guilty man, anxious, &c. . . . in consequence of circumstances . . . might be reduced, &c." (ἐκ τῶν περιεστηκότων).

² *Full of the weak resources.* Turn by "skilled in those things, weak as they are, to which the deceitful are accustomed, &c." Cf. Demosth. p. 115, Καὶ τὰ ἐν Πελοποννήσῳ σκευωρούμενον.

³ *And to make them, &c.* Render this by "which this man has done," and carry on the next sentence in a participial form. Cf. Plato, Rep.

p. 351 O, Σοὶ γὰρ ἔφη χαρίζομαι. Εἴ γε σὺ ποιῶν, &c.

⁴ *But God forbid, &c.* Use either the simple μή with the optative, or cf. Demosth. p. 489, ὥς ἀπεύξαιτο ἂν ἅπας ὁ δῆμος ἐνταυθοῖ γενέσθαι.

⁵ *I tremble for the cause of liberty.* Cf. Thucyd. iii. 102, Καὶ δέσας περὶ αὐτῆς, although here Bekker proposes αὐτῇ, which is the usual form after δέιδω. In the second clause, beginning with "I tremble," either use μάλλον δὲ or μὲν οὖν, which often has a correcting force, as κακοδαίμων . . . βαρυδαίμων μὲν οὖν, "nay, rather heavily fated than ill-fated."

humanity, on the unpunished outrages of the most wicked of mankind. But there are some people of that low and degenerate fashion of mind, that they look up with a sort of complacent awe and admiration to kings who ¹know to keep firm in their seat, to ²hold a strict hand over their subjects, ³to assert their prerogative, ⁴and by the awakened vigilance of a severe despotism to guard against the very first approaches of freedom. ⁵Against such as these they never elevate their voice. Deserters from principle, ⁶listened with fortune, they never see any good in suffering virtue, nor any crime in prosperous usurpation.

LXVIII.

If I were personally ⁷your enemy ⁸I might pity and forgive you. ⁹You have every claim to com-

¹ *Know to keep firm in their seat.* Cf. Thucyd. i. 33, ἡ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι.

² *Hold a strict hand over.* Cf. Thucyd. ii. 13, τὰ τε τῶν συμμάχων διὰ χειρὸς ἔχειν.

³ *To assert their prerogative.* Compare the phrase μωρίας ἀνιέναι (Eurip. Med. 456) and the like: ἀνιέναι is also used absolutely for "to slack" (Herod. ii. 113).

⁴ *And by the awakened vigilance, &c.* Turn by "and being sleeplessly alive to their interests, and ruling by main force (κατὰ κράτος), they take care that freedom may not unperceived even approach."

Ἀγρυπνεῖν τινι is used in this sense. Φυλάσσεσθαι μή and ὅπως μή are found.

⁵ *Against such as these, &c.* Cf. Herod. v. 93, ἅπας τις αὐτῶν φωνὴν ῥήξας αἰρέετο, &c.

⁶ *Listed with fortune.* Use ὅπλα τίθεσθαι, followed by πρὸς with a genitive, and cf. Thucyd. i. 16, ἴωσι προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων.

⁷ *Your enemy.* Compare such phrases as διὰ μάχης ἰέναι, διὰ ἡσυχίας ἔχειν, and τοὺς Λακεδαιμονίους ἅμα δι' ὀργῆς ἔχοντες.

⁸ *I might pity, &c.* Cf. Thucyd. iii. 37, ἡ οἰκτὴ ἐνδῶτε.

⁹ *You have every claim, &c.*

passion that can arise from misery and distress. The condition you are reduced to would ¹disarm a private enemy of his resentment, and leave no consolation ²to the most vindictive spirit, but that such an object as you are, would disgrace the dignity of revenge. ³But in the relation you have borne to this country you have no title to indulgence; and if I had followed the dictates of my own opinion I should never have allowed you ⁴the respite of a moment. In your public character you have injured every subject of the empire; and though an individual is not authorized to forgive the injuries done to society, ⁵he is called upon to assert his separate share in the public resentment. I submitted, however, to the judgment of men more moderate, perhaps more candid than myself.—JUNIUS.

Turn by "you are worthy of compassion, to what (οἷος) a pitch of misery, &c. you are come."

¹ *Disarm a private, &c.* Cf. Thucyd. iv. 19, Νομίζομεν δὲ τὰς μεγάλας ἔχθρας μάλιστα ἂν διαλύεσθαι βεβαίως.

² *To the most vindictive.* Cf. Thucyd. iii. 82, Ἐπεξήσαν τε τὰς τιμωρίας ἔτι μείζους, although the passage is doubtful. Ὅργῃ ἀδιαλύτῳ or ἀσπείστῳ χρῆσθαι will do.

³ *But in the relation.* Use οἶα δὲ ἐνταῦθα πεπολίτευσαι.

⁴ *The respite of a moment.*

Use οὐδ' ὀπωστιοῦν χαρίζεσθαι ἀναπαῦλαν. Aristophanes has οὐ δ' ἀκαρῇ, in the sense of "not a bit," and I suppose one might use the phrase here. If μέλλω be used, observe that it is usually followed by the future.

⁵ *He is called upon to assert, &c.* Turn by "he ought to help, in his proportion, the common resentment," and use κατὰ τὸ μέρος, or some such phrase, and cf. Thucyd. vi. 70, Καὶ τοῦτο ξυνεπιλαβείσθαι τοῦ φόβου.

LXIX.

¹ But were the other, or at least the democratic states, in as bad a condition as Athens? ² Here we are deserted by history, which has preserved little information on the subject of judicature. ³ But though at Athens there were incidental causes partly arising from the national character, partly from the political power of that city,—for the importance of State trials increases with the importance of the State to multiply the class of lawsuits,—it by no means follows that the number was much smaller in most of the other States. Popular tribunals ⁴ are the source of political revolutions, and what States abounded in them more than the Grecian? The man of influence, always an object of envy, was the most exposed to accusation ⁵ where it was so easy to find a ground of accusation; but the man of influence ⁶ had also the greatest

¹ *But were the other, &c.* Here use *πότερον*, which can precede either a direct or indirect question.

² *Here we are deserted by, &c.* Cf. Thucyd. i. 97, "Οτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ πρὸ τῶν Μηδικῶν ξυνετίθεσαν.

³ *But though at Athens, &c.* Turn by "But even if at Athens many things combined to . . . partly arising from . . . not on that account at least were they, &c." Cf. Thucyd. iii. 45, 'Η τύχη οὐδὲν συμβάλλεται εἰς τὸ εὔχρην, and with a different construction, Plato, Apol. p. 36 A,

Πολλὰ συμβάλλεται τὸ μὴ ἀγανακτεῖν.

⁴ *Are the source of political revolutions, &c.* Cf. Thucyd. iv. 51, Καὶ ὑποπτευσάντων ἐς αὐτούς τι νεωτεριεῖν. The verb is used transitively in i. 115, Νεωτερίσαι βουλόμενοι τὴν πολιτείαν. Or cf. iii. 82, 'Εστασίαζε τὰ τῶν πόλεων.

⁵ *Where it was so easy, &c.* Turn by "for it was easy to cry him down." Cf. Thucyd. i. 115, 'Ελθόντες κατεβόων τῶν Σαμίων.

⁶ *Had also the greatest resources.* Cf. Demosth. p. 156, 'Ετι δὲ τοσούτῳ πλείους ἀφορμὰς αὐτοῦ . . . ἔχομεν.

resources without the precincts of the court. ¹Supported by his party, if conscious of possessing sufficient strength, he would have recourse to arms, and ²instead of suffering himself to be banished from the city prefer to terminate the action by driving away his enemies.

LXX.

³We take cunning for sinister or crooked wisdom. And certainly there is a great difference between a cunning man and a wise man, not only in point of honesty, but in point of ability. ⁴There are some that are good in canvassing and factions, that are otherwise weak men; again, ⁵it is one thing to understand persons, and another to understand matters. ⁶Such men are fitter for practice than for counsel. And they are good but ⁷in their own alley; turn them to new men, and they have lost their aim.

¹ *Supported by his party.* Use Πεποιθέναι τῷ εταιρικῷ.

² *Instead of, &c.* Turn by ἀντὶ τοῦ, &c., and observe that the pronoun here will be in the nominative case, on the principle of ἔφη οὐκ αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.

³ *We take cunning for, &c.* Use Plato's usual phrase, τιθέναι εἶναι. For "crooked," cf. Plato, Gorg. 524 C, ἢ μέλη ἢ διεστραμμένα, &c. "Wisdom" is φρόνησις, being a good development of δεινότης, while πανουργία is a bad one.

⁴ *There are some that are good, &c.* Compare the usual

phrases δεινὸς λέγειν, διδάσκειν, and the like. For "canvassing," cf. Demosth., p. 515, Ὅσῳ γὰρ πλείουσιν οὗτος ἠνώχληκε καὶ παρήγγελλεν.

⁵ *It is one thing, &c.* Cf. Eurip. Alc. 528, Χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.

⁶ *Such men are fitter.* Cf. Plato, Rep. 390 B, Δοκεῖ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν.

⁷ *In their own alley.* I suppose one might use ἡ οἰκεία, understanding ὁδός as in the phrases τῇ μὲν, τῇ δέ, &c. For *lost their aim* use τοῦ σκοποῦ ἀμαρτάνειν or ἀποτυγχάνειν.

And because these cunning men are ¹like haberdashers of small wares, it is not amiss to set forth their wares.—BACON.

LXXI.

²More than this was not implied in democracy ;
³and little less than this was required, according to the views of the philosophers, to constitute the character of a citizen, which, in the opinion of Aristotle, could not exist without a voice in the legislative assembly, and such a share in the administration of justice as was necessary to secure the responsibility of the magistrates. ⁴But this equality of rights left room for a great diversity in the modes of exercising them, which determined the real nature of a democratical constitution. There were, indeed, certain rights, ⁵those which Aristotle considers as essential

¹ *Like haberdashers, &c.* Cf. Herod. i. 155, Πρόειπε δὲ αὐτοῖσι . . . καπηλεύειν παιδεύειν τοὺς παῖδας. The word is often used metaphorically. See iii. 89. For the next words, “to set forth their wares,” cf. Herod. i. 1, τοῦτο διατίθεσθαι τὸν φόρτον.

² *More than this was not implied.* Cf. Thucyd. i. 71, Μέχρι μὲν οὖν τοῦδε ὥρισθω ὑμῶν ἡ βραδυτής.

³ *And little less, &c.* Turn this by “not, however, but that he who possessed much less than this, would not even be a citizen, who must share in . . . so far as that the magistrates should be account-

able.” Use the verbs ἐκκλησιάζειν and δικάζειν, and cf. Herod. iii. 80, Ὑπεύθυνον δὲ ἀρχὴν ἔχει. Aristotle’s definition of a citizen is μέτοχος κρίσεως καὶ ἀρχῆς.

⁴ *But this equality, &c.* Turn this by “it was possible to use this equality not in the same way, and this, &c.” Use the impersonal verb ἐγχωρεῖ. Turn the next words, *which determined, &c.*, by “which also determined (διακρίνειν) the democracy of what sort (οἶος) it was.”

⁵ *Those which Aristotle considers, &c.* Turn by “not sharing which Aristotle considered a man would not even be a citizen.”

to a citizen, which, according to the received Greek notions, could, in a democracy, only be exercised in person. The thought of delegating them to accountable representatives ¹ seems never to have occurred either to practical or speculative statesmen, except in the formation of confederacies, which rendered such an expedient necessary. ² Where all the powers of the State were lodged in a certain number of citizens, though they were elected by the whole body of the people, ³ the government was looked upon as an oligarchy; and, in fact, it seems that, in all such cases, the functions so assigned were held for life, and without any responsibility.

LXXII. (a.)

(TRINITY COLLEGE FELLOWSHIP, 1847.)

154. ALC. ⁴ But still it would be a satisfaction if all men thought the same way, difference of opinions implying uncertainty. EUPH. Tell me, Alciphron, what you take to be the cause of a lunar eclipse?

¹ *Seems never to have occurred.* Cf. Thucyd. vi. 34, Καὶ παραστήναι παντὶ τὸ μὲν καταφρονεῖν, &c. For "practical statesmen," cf. Thucyd. iii. 28, Γνόντες δὲ οἱ ἐν τοῖς πράγμασιν, &c. "Speculative statesmen" may be turned by οἱ περὶ τὰ τοιαῦτα ἀκριβοῦντες.

² *Where all the powers of the State, &c.* Cf. Thucyd. iv. 20, *Ὡς νῦν ὑμεῖς τὸ πλεον κύριοί ἐστε. "The whole body of the people" is πλῆθος.

³ *The government, &c.* Cf.

Thucyd. ii. 37, *Ὄνομα μὲν δημοκρατία κέκληται.

⁴ *But still it would be, &c.* *Ἀγαπητόν would hardly do here, as it means rather to be content with anything, than satisfied or pleased. Use βέβαιόν τι δοκεῖν εἶναι, and turn the next clause thus: "for men thinking differently (ἄλλοι ἄλλα) the things themselves are suspected as doubtful." Cf. Thucyd. vi. 16, *Ἐκ δὲ τοῦ δρωμένου καὶ δύνاميς ἅμα ὑπονοεῖται.

ALC. The shadow of the earth interposing between the sun and the moon. EUPH. Are you assured of this? ALC. Undoubtedly. EUPH. Are all mankind agreed in this truth? ALC. By no means. Ignorant and barbarous people assign different ridiculous causes of this appearance. EUPH. It seems, then, there are different opinions about the nature of an eclipse. ALC. There are. EUPH. And, nevertheless, one of these opinions is true? ALC. It is. EUPH. Diversity, therefore, of opinions about a thing ¹ doth not hinder but that the thing may be, and one of the opinions concerning it may be true. ALC. I acknowledge it. EUPH. ² It should seem, therefore, that your argument against the belief of a God, from the variety of ³ opinions about his nature, is not conclusive.

LXXII. (b.)

(CLASSICAL TRIPOS, 1850.)

Custom has a twofold operation, the one ⁴ to deaden the frequency and force of repeated impressions, the other to endear the familiar object to the affections. Commonly, where the mind is vigorous, and the power of sensation very perfect, it has rather ⁵ the

¹ *Doth not hinder, &c.* Cf. Xenoph. Anab. iii. 1, 13, *Τὸ ἐμποδῶν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν.*

² *It should seem, therefore, &c.* Turn by "disbelieving then in God, on the ground that, &c. . . . you accomplish nothing apparently." Cf. Plato, Apol. p. 18 C, *Οἱ γὰρ ἀκούοντες ἡγοῦνται τοὺς ταῦτα*

ζητοῦντας οὐδὲ θεοὺς νομίζειν.

³ *Opinions about his nature.* Cf. Plato, Phæd. p. 75 B, *Ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅτι ἔστιν.*

⁴ *To deaden the frequency.* Cf. Thucyd. ii. 65, *Ὡν μὲν περὶ τὰ οἰκεῖα ἕκαστος ἤλγει, ἀμβλύτεροι ἤδη ὄντες; and use τὰ αὐτὰ πάσχειν.*

⁵ *The last operation, &c.* This will be sufficiently con-

last operation than the first; with meaner minds the first takes place in the higher degree, so that they are commonly characterized by a desire for excitement, and the want of the loving, ¹fixed, theoretic power. But both take place in some degree with all men, ²so that as life advances, impressions of all kinds become less rapturous, owing to their repetition. ³It is, however, beneficially ordained, that repulsiveness shall be diminished by custom in a far greater degree than the sensation of beauty.

LXXIII.

(CLASSICAL TRIPOS, 1844.)

But of one thing we must have special care, as being a matter of no ⁴small moment, and that is, ⁵how the will, properly and strictly taken, as it is of things which are ⁶referred unto the end that man desireth, differeth greatly from that inferior natural desire which we call appetite. The object of appetite is whatsoever sensible good may be wished for; the object of will is that good which reason doth lead us to seek. Affections, as joy, and grief, and fear, and anger, with such like, being, as it were, the

veyed by τόδε, and ἐκεῖνο will represent "the first."

¹ *Fixed.* Use συνεστηκός. Euripides uses τὸ συνεστῶς φρενῶν for sullenness.

² *So that as life advances.* Cf. Herod. i. 5, Προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, or Xenophon's phrase προβαίνειν πόρρω μοχθηρίας.

³ *It is, however, beneficially.*

Use either θεῶν εὐνοία, or κακεῖνο εὖ ἔχει ὅτι.

⁴ *Small moment.* Cf. Aristotle's phrase ροπήν ἔχειν πρὸς τι, and that of Demosthenes (p. 24), μεγάλη γὰρ ροπή ἡ τύχη παρὰ πάντα γίγνεται.

⁵ *How the will, &c.* Use ἡ προαίρεσις ἡ ὀρθῶς λεγομένη.

⁶ *Referred unto the end, &c.* Cf. Arist. N. Eth. iii. 5, Προαι-

sundry fashions and forms of appetite, ¹ can neither rise at the conceit of a thing indifferent, ² nor yet choose but rise at the sight of some things. Wherefore it is not ³ altogether in our power, whether we will be stirred with affections or no: whereas actions which issue from the disposition of the will ⁴ are in the power thereof to be performed or stayed.

LXXIV.

In all countries, and through all ages, religion and civil government ⁵ have been so connected, that no history can be given of either without reference to the other. ⁶ But in the accounts remaining of the earliest times, the attention everywhere paid to religion, the deep interest taken in it ⁷ by individuals and by communities, by people polished equally and unpolished, is peculiarly striking. ⁸ A sense of de-

ρετῶν τῶν πρὸς τὴ τέλος, and i. 1, Διὸ καλῶς ἀπεφώνησαν τοτὰ γὰρ οὐδὲ πάντ' ἐφίεται.

¹ *Can neither rise, &c.* Cf. Herod. i. 75, Ἀλλὰ τοῦτο μὲν οὐ προσίεμαι, or with a different construction, οὐδὲν προσίετό μιν (i. 48).

² *Nor yet choose but rise.* Cf. Thucyd. viii. 60, Ἀδύνατα ἦν μὴ οὐ μεγάλα βλάπτειν τὸ χωρίον καὶ Ἑρετρίαν.

³ *Altogether in our power.* Cf. Thucyd. viii. 58, Τὰς ναῦς ἦν βούλωνται τρέφειν ἐφ' ἑαυτοῖς εἶναι.

⁴ *Are in the power thereof.* Cf. Arist. N. Eth. iii. 5, Κύριος γὰρ τοῦ μὴ μεθυσθῆναι.

⁵ *Have been so connected, &c.*

Turn by "are so closely connected that it is impossible, while writing of one, not also to embrace the other." Cf. Herod. iv. 169, Τούτων δὲ ἔχονται, &c.

⁶ *But in the accounts remaining, &c.* Cf. Thucyd. i. 4, Μίνως γὰρ παλαιάτατος ὢν ἀκοῇ ἴσμεν, &c.

⁷ *By individuals and by communities.* Use ξύμπαντές τε καὶ καθ' ἕκαστον.

⁸ *A sense of dependency.* Turn by "to depend on . . . seems to be implanted in men, &c." and use ἀπαρτᾶσθαι, or cf. Eurip. Supp. 735, Σοῦ γὰρ ἐξηγήμεθα. Below for "it is instinct" use συμφυές τινι εἶναι.

pendency on some Superior Being seems, indeed, inseparable from man: it is in a manner instinct in him. ¹ His own helplessness compared with the stupendous powers of nature which he sees constantly exerted around him, makes the savage ever anxiously look around for some being of a higher order on whom to rely. ² And the man educated to exercise the faculties of his mind, has only to reflect on himself, on his own abilities, his own weakness, his own knowledge, his own ignorance, his own happiness, his own misery, ³ his own beginning and his end, to be directed, ⁴ not only to the belief in some superior being, but also to ⁵ the expectation of some future state, through mere conviction that nature hath given him both a great deal more, and a great deal less, than were necessary to fit him for this alone.—*Mitford*, Vol. I. Chap. ii.

¹ *His own helplessness compared with, &c.* Turn by “for being conscious of his weakness compared with the great things nature works, &c.” Use δημιουργεῖν for “to work,” and cf. Plato, Gorg. p. 477 D, Ὑπερφυεῖ τινι ἄρα ὥς μεγάλη βλάβη καὶ κακῷ θαυμασίῳ ὑπερβάλλουσα, &c.

² *And the man educated, &c.* Turn by “And the man educated enough to use his faculties . . . after reckoning up his power . . . he, if any, will, &c.” In the enumeration of the points here, “abilities,” “weakness,” &c., vary the construction by changing from

the nouns to the form δσα ἐπίσταται, &c.

³ *His own beginning and his end.* A double question in a single clause is common. Cf. Soph. Trach. 420, Τίς πόθεν μολῶν σοὶ μαρτυρήσει; Cf. also Œdip. Col. 477, Τὸ δ’ ἐνθεν ποῖ τελευτῆσαι με χρή;

⁴ *Not only to the belief.* Νομίζειν and ἡγεῖσθαι θεοὺς are both used in the sense of believing in the existence of the Gods.

⁵ *The expectation of some future state.* Turn by “to expect that the soul will survive when he is dead.” Cf. Herod. i. 120, Ἔστι τε ὁ παῖς καὶ περίεστι.

LXXV.

¹ Romans, countrymen, and lovers! ² hear me for my cause; and ³ be silent that you may hear. Believe me for mine honour; and ⁴ have respect to mine honour, that you may believe. ⁵ Censure me in your wisdom, and awake your senses ⁶ that you may the better judge. ⁷ If there be any in this assembly, any dear friend of Cæsar's, to him I say, that Brutus' love to Cæsar was no less than his. If, then, that friend demand, why Brutus rose against Cæsar, this is my answer: not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves, than that Cæsar were dead, and live all free men? As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I slew him. There is tears for his love, joy for his fortune, ⁸ honour for his valour, and death for his

¹ *Romans, &c.* See a note in Exercise XXII. on "a sooth-sayer."

² *Hear me for my cause.* Cf. Demosth. 226, Εὐχομαι τοσαύτην εὐνοίαν ὑπάρξαι μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα.

³ *Be silent.* Ὅπως is used with the future imperatively. Cf. Plato, Rep. 336 D, Καὶ ὅπως μοι μὴ ἔρεῖς.

⁴ *Have respect to mine honour.* Turn by "Listen to me as not being unworthy." Or cf. Soph. Trach. 1239, ὥς ἔοικεν οὐ νεμεῖν ἐμοὶ φθίνοντι μοῖραν. For "honour" use ἀξίωμα.

⁵ *Censure me in your wisdom.* Cf. Thucyd. vi. 33, Πείθων γε ἔμαντὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν.

⁶ *That you may the better judge, &c.* Cf. Thucyd. iii. 38, Μετὰ δεδοκιμασμένου δὲ μὴ ξυνέπεσθαι ἐθέλειν.

⁷ *If there be any, &c.* Use εὐνοίαν ἔχειν εἰς τινα, or μάλ' εὐνοικῶς ἔχειν; and turn the next clause "I also admit that I loved Cæsar," &c. (καὶ αὐτὸς δμολογῶ).

⁸ *Honour for his valour.* Perhaps φέρεσθαι τὰ ἀριστεῖα would do; or τῆς ἀνδρείας δόξαν ἀντιλαμβάνειν.

ambition. Who is here so base, that would be a bondman? ¹ If any, speak; for him have I offended. Who is here so rude, that would not be a Roman? If any, speak; for him have I offended. Who is here so vile, that will not love his country? If any, speak; for him have I offended. ² I pause for a reply.—SHAKESPEARE.

LXXVI.

(CHANCELLOR'S MEDALS, 1848.)

It cannot be denied that the party originally aggrieved ³ has now given some just cause of complaint against itself; yet it is monstrous in the original aggressor ⁴ to prosecute his quarrel forthwith by arms, or to insist peremptorily on receiving satisfaction for the wrong done to him, ⁵ without entering into the question of the previous and unprovoked wrong which had been done by him. For after all, ⁶ the

¹ *If any, speak, &c.* Turn by "I bid him come forward to you, as being aggrieved at what I do (οἷα δρῶ λυπούμενος)."

² *I pause for a reply.* Turn by "let any one (ὁ βουλόμενος) answer."

³ *Has now given some just cause.* Turn by "There are some things which might be laid to the charge of, &c." Cf. Thucyd. i. 95, Ἀδικία πολλή κατηγορεῖτο αὐτοῦ.

⁴ *To prosecute his quarrel.* Use either ἐπεξιέναι δίκη, or ἐπεξελεθεῖν δίκην, both being : for the words just be-

fore, "the original aggressor," cf. Demosth. p. 431, Διὰ τὰς εὐεργεσίας ἃς ὑπῆρξαν εἰς ὑμᾶς. Æschines uses προαδικεῖν.

⁵ *Without entering into, &c.* Turn this sentence as follows :—"Of the wrongs done him, insisting that he ought, &c. . . . but of what he has done wrong (φθάνειν ἀδικοῦντα), of these taking no account (οὐδένα λόγον ἔχειν)."

⁶ *The balance of wrong, &c.* Cf. Demosth. p. 303, Ὡς περ δ' ὅταν οἰόμενοι περιεῖναι χρήματα τῷ λογίζησθε, ἂν καθαροὶ ᾖσιν αἱ ψῆφοι καὶ μηδὲν περιῇ συγχωρεῖτε, &c.

balance of wrong is not, when all things are taken into the account, so much as brought to a level, the original debtor is the debtor still; ¹some counter claims he has upon his creditor, but the balance of the account is against him. Yet he goes to war ²as if it were not only in his favour, but as if his adversary had suffered no wrong at all, and he had done none.

LXXVII.

(CLASSICAL TRIPOS, 1834.)

³I deny not but that it is ⁴of the greatest concernment in the Church and commonwealth, ⁵to have a vigilant eye how books ⁶demean themselves as well as men; and thereafter, to confine, imprison, and to ⁷do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul

¹ *Some counter claims.* Cf. Thucyd. ii. 40, 'Ο δὲ ἀντοφείλων ἀμβλύτερος, &c. For the next words, "the balance of the account, &c." turn by "he has to pay back still more."

² *As if it were not, &c.* Use ὥς with the genitive absolute or accusative, which in the last clause will of course become the nominative. Cf. Demosth. p. 14, Ἀπεβλέψατε πρὸς ἀλλήλους ὥς αὐτοὺς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.

³ *I deny not.* Ἀπαρνοῦμαι is used with ὥς οὐκ and the indicative, or μὴ οὐχί with the

infinitive (cf. Plato, Gorg. 461), or μὴ alone.

⁴ *Of the greatest concernment.* Cf. Plato, Gorg. 458 C, ὥστε προυγιαίτερόν τι γενέσθαι ἄλλο πράττειν. Or use πολὺ διαφέρειν.

⁵ *To have a vigilant eye.* Cf. Plato, Repub. 422 A, Ὁ τηρήσεται μὴ οὐκ αὖ τὰ αὐτοῦ πράττη.

⁶ *Demean themselves.* Cf. Thucyd. v. 105, Πρὸς δὲ τοὺς ἄλλους πολλὰ ἂν τις ἔχων εἰπεῖν ὥς προσφέρονται, &c.

⁷ *Do sharpest justice.* Cf. Herod. i. 120, Ἀρπάγῳ μὲν δίκην ταύτην ἐπέθηκε, or use καὶ τὰ ἔσχατα ζημιῶσαι.

was whose progeny they are : ¹nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive, as those fabulous dragons' teeth, and, being ²sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, ³as good almost kill a man as kill a good book : who kills a man kills a reasonable creature, ⁴God's image ; but he who destroys a good book kills reason itself, ⁵kills the image of God, as it were, in the eye.

LXXVIII.

(CLASSICAL TRIPOS, 1832.)

The honourable gentlemen ⁶are so ingenuous as to confess that our affairs, both ⁷abroad and at home, are at present in the utmost distress ; but, say they, you ought ⁸to free yourselves from this distress,

¹ *Nay, they do preserve.* Μὲν οὖν is used in this sense with a corrective meaning. Cf. Plato, Gorg. 466 A, Κολακεία δοκεῖ σοι εἶναι ἢ ῥητορική ; κολακείας μὲν οὖν ἔγωγε εἶπον μῦθον ; nay rather, more correctly, &c.

² *Sown up and down.* Cf. Plato, Gorg. 493 A, Οἷον ἀναπείθεσθαι καὶ μεταπίπτειν ἄνω κάτω.

³ *As good almost.* Cf. Herod ii. 48, Κατὰ ταῦτὰ σχεδὸν πάντα Ἑλλησι.

⁴ *God's image.* Cf. Plato, Rep. 395. Καὶ τὰ μιμήματά ἐστιν ἀφομοιώματα.

⁵ *Kills the image of God, as it were, in the eye.* Use κατ' ὀφθαλμὸν βάλλειν.

⁶ *Are so ingenuous as to confess.* Turn by "with respect to our affairs, these men do not deny that they" For the construction of ἀντιλέγειν, cf. Herod. viii. 77, Χρησιμοῖσι δὲ οὐκ ἔχω ἀντιλέγειν ὥς οὐκ εἰσὶν ἀληθείες, and Thucyd. iii. 41.

⁷ *Abroad and at home.* Cf. Demosth. p. 22, Ἀλλὰ καὶ τὰ τῆς οἰκείας ἀρχῆς καὶ δυνάμεως κακῶς ἔχοντα ἐξελεγχθήσεται, where the first words are opposed to τὰ συμμαχικά, and Thucyd. i. 68 has ἀμαθία πρὸς τὰ ἔξω πράγματα χρῆσθε.

⁸ *To free yourselves from, &c.* Cf. Thucyd. vi. 11, Σκοπεῖν δὲ τῷ τρόπῳ ἔτι καὶ νῦν ἦν δύ-

before you inquire how or by what means you were brought into it. Sir, according to this way of arguing, a minister that has plundered and ¹betrayed his country, and fears being ²called to an account in Parliament, has nothing to do but to involve his country in a dangerous war, or some other great distress, in order to prevent an inquiry into his conduct, because he may be dead before that war is at an end, or that distress got over. Thus, like the most ³villanous of all thieves, after he has plundered the house, he ⁴has nothing to do but to set it in a flame, that he may ⁵escape in the confusion. ⁶It is really astonishing to hear such an argument seriously urged in this House; ⁷but, say these gentlemen, if you found yourself upon a precipice, would you stand to inquire how you were led there ⁸before

νωνται, τὸ σφέτερον ἀπρεπὲς εὖ
θήσονται.

¹ *Betrayed his country.* Cf. Demosth. p. 34, Προπέποται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα.

² *Called to account.* Εὐθύνας δοῦναι, or ὑπέχειν, &c. Cf. Dem. Olynth. A 17, ἵνα αἱ τῶν πεπολιτευμένων αὐτοῖς εὐθυναὶ ῥάδιαι γένωνται.

³ *Villanous of all thieves.* Use τῶν τοιχωρυχούντων οἱ χαλεπώτατοι, hardest to deal with (Thucyd. iii. 42).

⁴ *Has nothing to do.* Cf. Dem. Olynth. p. 28, Οὐδὲν οὖν ἄλλο μοι δοκοῦσιν ἢ ἀμαρτάνειν, where, of course, ποιεῖν is understood.

⁵ *Escape in the confusion.* Cf. μεταξὺ δειπνοῦντες, μεταξὺ

λέγοντος, &c., and Herod. iii. 69, Καὶ τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα ἀπαλλάσσειν.

⁶ *It is really astonishing.* One might adopt Demosth. p. 47, Ἐπεὶ νῦν γε γέλως ἔσθ' ὥς χρώμεθα τοῖς πράγμασιν.

⁷ *But, say these gentlemen.* The usual way of introducing a supposed argument is by ἀλλὰ νῆ Δία. Cf. Demosth. Lept. 458, Ἀλλὰ νῆ Δί' ἐκεῖνο ἂν ἴσως εἴποι πρὸς ταῦτα. The answer is often given by a second ἀλλά.

⁸ *Before you considered, &c.* Cf. Thucyd. i. 2, Ἀδηλον ὅν ὁπότε τις ἐπελθὼν καὶ ἀτειχίστων ἅμα ὄντων, where ἀδηλον ὅν is put absolutely, like παρόν, τυχόν, &c. Turn

you considered how to get off? No, sir; but if a guide had led me there, I should very probably be provoked to throw him over before I thought of anything else—at least, I am 'sure, I should not trust to the same guide for bringing me off; and ¹this, sir, is the strongest argument that can be used for an inquiry.

LXXIX.

²Before I give an account of the editor's merits, it may not be improper to say a word of the excellences and defects of the author, ³especially as some modern critics have thought proper not only ⁴to greet him with the title of scurrilous and indecent buffoon, but to wonder how ⁵such monstrous farces could be endured by the chaste ears of an Attic audience. That many should have been greatly exasperated

by "it being yet uncertain whether you will get off."

¹ *This, sir, is the strongest, &c.* Cf. Thucyd. vi. 55, Ὅτι δὲ πρεσβύτατος ὢν ἱππίας ἤρξεν, εἰδὼς μὲν καὶ ἀκοῇ ἀκρίβεστερον ἄλλων ἰσχυρίζομαι.

² *Before I give, &c.* Turn in this way:—"After examining about Aristophanes, whether he wrote ill or well, afterwards let us speak, &c." For "wrote" use simply ποιῶ. The word for editing a book is ἐκδιδόναι.

³ *Especially as some modern critics.* Ἀλλως τε καὶ is often used with a participle, as Thucyd. i. 70, Ἀλλως τε καὶ μεγάλων ὄντων τῶν διαφέροντων καθεστώτων, &c. Either

use this construction here, or τῶν τε ἄλλων ἕνεκα καὶ ὅτι, &c. "Critics" is οἱ ψέγοντες.

⁴ *To greet him with the title of, &c.* Cf. Gorg. 512 C, καὶ ὥς ἐν ὀνείδει ἀποκαλέσαις ἀνμηχανοποιόν. This verb is generally used contemptuously. See Xenoph. Mem. i. 2, 6.

⁵ *Such monstrous farces, &c.* Turn by "wonder if the Athenians, elegant as they pretend, received things so indecently satirized in comedy (κωμῳδεῖν)." Cf. Plato, Rep. p. 337 B, Ὡς οὐκ ἀποδέξομαι σου ἐὰν τοιαῦτα φλυαρῇς. For "elegant as they pretend" use δῆθεν or δῆ, after the adjective.

with Aristophanes for ¹publicly exhibiting Socrates on the stage and making him speak and act in a manner most inconsistent with his known character, is not surprising; ²but as the accusation urged by some against the poet, of being instrumental to Socrates' death, has been substantially refuted by many critics, ³so the present editor has very judiciously observed, with regard to the other part of the charge, that Socrates is not so much the object of ridicule in the comedy of *The Clouds* as the philosophers in general, who, of ⁴whatever benefit the lessons and example of Socrates himself might be, were, from their idle lives, their minute, ridiculous, and sometimes impious disquisitions, highly prejudicial ⁵to their disciples, and, by consequence, to the public.

¹ *Publicly exhibiting Socrates on the stage.* Cf. Plato, Rep. 381 D, Μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω Ἥραν ἡλ-
λωιωμένην, &c.

² *But as the accusation, &c.* Turn by "since many have refuted the charge laid against him, &c." Cf. Thucyd. v. 45, Ἐν τῷ δήμῳ διαβαλὼν αὐτοὺς ὥς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν. Also for the next clause, cf. Xen. Hell. ii. 3, 32, Πλείστοις συμεταίτιος ἀπολωλέναι.

³ *So the present editor, &c.* Cf. Plato, Rep. 436 D, Οὐκοῦν καὶ εἰ ἔτι μᾶλλον χαριεντίζεται

ὁ ταῦτα λέγων, κομψευόμενος ὥς, &c.

⁴ *Whatever benefit, &c.* Cf. Thucyd. vi. 56, Εἰ καὶ ὅποσοιοῦν τολμήσειαν, &c. Turn by "even if the city improved (ἐπιδίδωμι) never so much (ὅποσονοῦν) using him as teacher and example (παραδείγμα)." For "by their idle lives," cf. Thucydides' phrase, Ἐν τῷ ἀνειμένῳ τῆς γνώμης.

⁵ *To their disciples.* Cf. Plato, Rep. 563 A, Διδάσκαλός τε ἐν τῷ τοιούτῳ φοιτητὰς φοβεῖται. A common form is, αἱ φοιτῶντες πρὸς τινά.

LXXX.

¹There came a flight of quails from the desert. They darkened the air. ²Almost every one's house in the city was stored with these savoury birds. Men ran with gifts of them even to Moorsha Beg, my savage neighbour, who never said a good word nor did a kind deed for anybody. Ali Ben ³Hassan, "the Much-beloved," had no quails brought to him, though all his neighbours came to consult him as to what they should do with their abundance;—but who cares to gratify "the Much-beloved?" ⁴He must be content with a name. This neglect of my townsmen I care not for; ⁵but I would fain have some time to work for mine own necessities, and to think my own thoughts. ⁶The favour which I have found with men is a burden to me, ⁷and yet I could

¹ *There came a flight.* &c. Compare for this the use of *χρῆμα* in Herodotus and elsewhere; as iii. 109, Ἐκλέπουσι πολλόν τι χρῆμα τῶν τέκνων.

² *Almost every one's house.* Cf. Herod. v. 97, Καὶ οὐδὲν ὅτι οὐκ ὑπίσχετο. In the oblique cases both words are equally declined, as, οὐδένα θντινα οὐ κατέκλασε (Plato, Phædo, p. 117).

³ *Hassan, "the Much-beloved."* Δῆ and Δῆθεν are used in an ironical sense often, as Thucyd. vi. 80, Τοὺς Ἀθηναίους φίλους δὴ θντας, friends forsooth. Use δῆ here after "much-beloved."

⁴ *He must be content with.*

Cf. Demosth. p. 36, Καὶ ἀγαπητὸν ἦν τῶν ἄλλων ἐκάστω καὶ τιμῆς καὶ ἀρχῆς μεταλαβεῖν. Ἀγαπητὸν ἦν εἴ τις, &c. is also used.

⁵ *But I would fain,* &c. Cf. Thucyd. vi. 10, Οὗς πρὸ πολλῶν ἀν ἐτιμήσαντο ξυμμάχους γενέσθαι. Also Demosthenes' usual phrase, ἀντὶ πολλῶν χρημάτων ἐλέσθαι.

⁶ *The favour which I have found.* Use Xenophon's phrase, Διὰ χαρίτων εἶναι, or γίγνεσθαι τινι.

⁷ *And yet I could not now bear,* &c. Cf. Herod. iii. 109, Οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι, or Dem. 558 A, ἀβίωτον φετο ἔσεσθαι τὸν βίον ἐαυτῷ.

not now bear to be without it. Thou wilt soon depart, O yellow-haired stranger, from the West, and wilt return to thine own land. ¹Let the seeds of wisdom fall upon a soil which the fruit-giving river has lately flowed over. Be not too much beloved, and live in peace. Thou seest this plague; it is a sore grief to me, for the men of the city fall fast; but it gives me my only time of rest. Go now. May Allah be with thee, and mayest thou never have a name greater than thou canst bear.—*Friends in Council*, Vol. I. p. 59 (Second Series).

LXXXI.

(CLASSICAL TRIPOS, 1852.)

It was nearly at the same juncture that Sparta seemed ²to have attained the summit of her power; ³her old enemy had been reduced to insignificance; ⁴her two most formidable rivals converted into useful dependants; her refractory allies chastised and

¹ *Let the seeds of wisdom.* Turn by "My words, like seeds falling . . . do you receive." Use Παροιμιάζομαι, and compare the form, Εἶδον τὴν σὴν ἀνδρίαν . . . ἀναβαίνοντος.

² *To have attained the summit.* Cf. Thucyd. iv. 100, Καὶ ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, turning it by, "seemed to have advanced to the greatest point of their power (προελθεῖν)." Or else cf. Herod. ii. 35, Αὐτὸς ἐωντοῦ ῥέει πολλῶ ὑποδεέστερος.

³ *Her old enemy, &c.* Cf. Thucyd. ii. 7, Πέριξ τὸν Πελοπόννησον καταπολεμήσαντες.

⁴ *Her two most formidable, &c.* Turn as follows, "those whom they feared, lest they should become equal to . . . they employed advantageously (χρησθαι) as paying tribute." Cf. Thucyd. i. 19, Καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς συμμάχους ἡγούντο.

cowed; ¹in no quarter of the political horizon, neither in nor out of Greece, did it seem possible for the keenest eye to discover any prognostics of danger; her empire, says the contemporary historian, appeared in every respect to have been now established on a glorious and solid base. Yet, in a few years, ²the Spartan women saw, for the first time, the smoke of the flames, with which a hostile army ravaged their country, in the immediate neighbourhood of the capital; and a Spartan embassy implored the pity of the Athenians, ³and pleaded the magnanimity with which Sparta, in her hour of victory, had preserved Athens from annihilation, as a motive for the exercise of similar generosity toward a fallen enemy.

¹ *In no quarter of the political horizon, &c.* Cf. Thucyd. i. 138, Καὶ τῶν μελλόντων ἐπὶ πλείστον τοῦ γενησομένου ἄριστος εἰκαστής. Turn after the model of this as follows: "it was impossible even for the acutest guesser . . . to suspect that anything would go wrong" (κακῶς ἔξειν μέλλειν or something of the sort).

² *The Spartan women saw, for the first time.* Cf. Thucyd. iv. 34, Ἐκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης; and ii. 44, Ἀλλ' οὐδ' ἂν ἐθαῖς γενόμενος ἀφαιρεθῇ. Turn by "saw the enemy firing, &c." "Immediate neighbourhood" is τὰ ἐν κύκλῳ, with a genitive, although Hero-

dotus (iv. 72) puts an accusative.

³ *And pleaded the magnanimity, &c.* Turn this as follows: "begged them to pity them: for that having prevented, when in prosperity, Athens from being annihilated . . . they deserved to have a like return when in trouble." For "in the hour of victory," cf. Thucyd. i. 16, Καὶ Ἰωσι προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων. For "to have a like return," cf. Plato, Gorg. p. 520 G, Τὸν εὖ παθόντα ἐπιθυμεῖν ποιεῖ δὲντ' εὖ ποιεῖν. Observe that ἀξιοὶ εἶναι here must be used, not ἀξίους εἶναι, as the subject of εἶναι is the same as that of the main verb.

LXXXII.

I sat on the stairs, waiting, ¹in direful suspense, for the doctor to come out. ²A quarter of an hour passed, half an hour, three-quarters of an hour. I augured the worst from the long visit of the doctor. At last he came out of the sick man's room ³with a happy expression on his countenance, though a very thoughtful one. I ⁴rushed up two or three steps to meet him. "It is good news," I exclaimed. "I think we shall do it; I really do think we shall do it," he replied. ⁵"It will be one of the most useful discoveries of modern times, and will immortalise us both. ⁶But you girls do not care for these things." "But your patient?" I said, rather peevishly. ⁷"Is

¹ *In direful suspense, &c.* Cf. Thucyd. ii. 8, Ἡ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. Also Herod. viii. 67, Πάριοι δὲ ἐκαπαδόκεον τὸν πόλεμον κῆ ἀποβήσεται.

² *A quarter of an hour, &c.* Turn by "time advancing, when portions (μόριον), one, two, &c. . . . had passed, and the doctor stayed within, then, as it seemed, the very worst was about to happen."

³ *With a happy expression.* Cf. Thucyd. ii. 37, Οὐδὲ ἀζημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι. Or simply turn by "by his look expressing (σημαίνειν) pleasure, &c."

⁴ *Rushed up two or three steps.* Turn by "ascended as if to meet him, as far as (μέχρι)

two, &c." Turn below *it is good news* by "you are evidently about to report something favourable (κεδνός)." Cf. Thucyd. i. 71, δῆλοι ὧσι μὴ ἐπιτρέψοντες.

⁵ *It will be one of, &c.* Turn by "as being very useful, it will attach glory to us, such as nothing else would. &c." Cf. Thucyd. vi. 89, Ἐμοὶ δὲ ἀτιμίαν περιέθετε, and Plato, Apol. 35 A, Οἱ ἐμοὶ δοκοῦσιν αἰσχύνῃν τῇ πόλει περιάπτειν, and Demosth. p. 245, Συνέβη γενέσθαι τοσαύτην δσὴν οὐδεὶς πω πρότερον μέμνηται γεγονυῖαν.

⁶ *But you girls, &c.* Turn by, "But such as you are, care nothing about, &c."

⁷ *Is he better?* Cf. Dem. p. 13, Ἡσθένησε, πάλιν βαῖτας οὐκ ἐπὶ τὸ ῥαθυμεῖν ἀπέκλινεν.

he better? ¹Is it the crisis that has passed? Do you know that he was very ill all last night, and that they thought of sending for you?" ²A sudden expression of dismay came over the old man's face, and he absolutely blushed. "Good heavens! ³I did not think of asking him how he was. I never was so ashamed of myself in my life. ⁴We began talking of this confounded invention of ours. I told him what I had done; he told me what he had thought, and—but I must go back into the room;" ⁵and away hurried the doctor back into the patient's room.—*Friends in Council*, Vol. I. p. 158.

LXXXIII.

Then ⁶consider the worry connected with conjoint action; how, when you are acting with others, ⁷you are never certain of being up to time; and how it requires a long and painful experience of the world ⁸before you learn to make allowance for the

¹ *Is it the crisis.* Cf. such phrases as ἐν ῥοπῇ κεῖσθαι, ἐπὶ ῥοπῆς εἶναι, &c., or use ἀκμὴ νοσήματος.

² *A sudden expression, &c.* Cf. Plato, Rep. 414 C, 'ὥς ἔοικας ἔφη ὁκνοῦντι λέγειν.

³ *I did not think of asking him.* Cf. Thucyd. iv. 61, Παρεστάναι δὲ μηδενὶ ὥς. &c. Also the simple infinitive is used after the verb in this sense.

⁴ *We began talking of.* Cf. Demosth. p. 244, 'Εὰν εἰς Ἑλληνικὰς πράξεις καὶ λόγους ἐμπέσω.

⁵ *And away hurried.* Cf. Herod. iv. 155, Οἶχετο μεταξὺ ἀπολιπὼν ὁ Βάττος ἐς τὴν θήρην.

⁶ *Consider the worry, &c.* Turn by "consider how plausible it is to act in unison" (κοινῇ τι πράσσειν).

⁷ *You are never certain, &c.* Turn by "then it is possible to miss (λείπεσθαι) the opportunity."

⁸ *Before you learn to make, &c.* Turn this as follows: "And if any one is experienced in the world, he, if any one, will reckon how many

necessary variation in your calculations, which results from other men's backwardness, unpunctuality, and even their reasonable hindrances. There is nothing like certainty in any transaction where you have colleagues. This man, just at the point of time when you relied upon him, is ill ; that man, ¹ torn by domestic affliction ; a third indifferent to the project which he had hitherto been sanguine about ; a fourth won over to the enemy, ² while you, assured of his adherence, have been working in other directions, and neglecting him. ³ The army is to concentrate upon a certain point at a certain time ; but this marshal has lost his way, and that one has been beaten on the road ; and ⁴ one is stupid, and another is traitorous, and a third is unlucky ; and at last you find that, to have ensured success, you must yourself have been everywhere at the same time. ⁵ These things happen, too, in private life ; for the ordinary affairs of men are not very different from

things will happen contrary to experience, some men being, &c." In the third item here mentioned, "their reasonable hindrances," vary the construction, and instead of a participle, put a finite verb with *ταχ' ἄν*.

¹ *Torn by domestic affliction.* Cf. Herod. i. 45, *Καίπερ ἔων ἐν κακῷ οἰκητῶ τοσοῦτῳ*.

² *While you, assured of, &c.* Turn by "but you, careless as though he were safe (*βέβαιος*), were looking after other things." Cf. Herod. vii. 135,

Ἐς ἐμέ τε καὶ τὰ ἐμὰ πρήγματα ἀποβλέποντες.

³ *The army is to concentrate, &c.* In Attic Greek *αὐτίκα* is used to introduce an example of some principle asserted ; cf. Plato, *Repub.* 340 D, *Ἐπεὶ αὐτίκα ἱατρὸν καλεῖς σύ, &c.* Since, to give an example, &c.

⁴ *One is stupid.* Cf. *Thucyd.* iii. 53, *Καὶ ὑμᾶς (ὑποπτεύομεν) μὴ οὐ κοινοὶ ἀπαβῆτε.*

⁵ *These things happen, &c.* Cf. *Demosth.* p. 150, *Τὸν μὲν τῶν ἰδιωτῶν βίον ἀσφαλῆ . . . τὸν δὲ τῶν πολιτευομένων.*

war, diplomacy, and government: and the ¹ impartial goddess Worry finds time to attend to private and most obscure persons.—*Friends in Council*, Vol. I. p. 27 (Second Series).

LXXXIV.

The Spanish character, with relation to public affairs, ² is distinguished by inordinate pride and arrogance. Dilatory and ³ improvident, ⁴ the individual, as well as the mass, ⁵ all possess an absurd confidence that everything is practicable which their heated imagination suggests. Once excited, they can see no difficulty in the execution of a project, ⁶ and the obstacles they encounter are attributed to treachery; ⁷ hence the sudden murder of so many virtuous men at the commencement of this commo-

¹ *Impartial goddess, &c.* Cf. Herod. vi. 11, Θεῶν τὰ ἴσα νεμόντων. For “to attend to,” use προσέχειν, with or without νοῦν, or ἐπιμελεῖσθαι.

² *Is distinguished by, &c.* Cf. Thucyd. iii. 82, “Ὅστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον. Use the form θαυμάσιον ὅσον for “inordinate, &c.”

³ *Improvident.* Cf. Thucyd. i. 122, Αὐτὸς δὲ ἀφ’ ἑαυτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρα- τυγχάνον. Turn by “unprepared for whatever turns up.” Or cf. Thucyd. iii. 38, Προ- νοῆσαι βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα.

⁴ *The individual as well as the mass.* Cf. Thucyd. vii. 64,

Καὶ ἐνθυμείσθε καθ’ ἐκάστους τε καὶ ξύμπαντες.

⁵ *All possess an absurd confidence, &c.* Turn by “they are sanguine of accomplishing, &c.” Cf. Thucyd. i. 70, Ὅξεῖς ἐπινοῆσαι καὶ ἐπιτελέσαι ἔργα θ’ ἂν γινῶσιν . . . καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες.

⁶ *And the obstacles, &c.* Turn by “and if any one does oppose, they accuse him of treachery;” and take the usual form, ἀδικίαν καταγιγνώσκειν τινός.

⁷ *Hence the sudden murder, &c.* Cf. Thucyd. i. 74, Ὅς αἰτιώτατος ἐν τῷ στενῷ ναυ- μαχῆσαι ἐγένετο.

tion. ¹ Kind and warm in his attachments, but bitter in his anger, the Spaniard is ² patient under privations, firm in bodily suffering, prone to sudden passion, vindictive, ³ bloody, ⁴ remembering insult longer than injury, and cruel in his revenge. With a strong natural perception of what is noble, his promise is lofty; but, as he invariably permits his passions to get the mastery of his reason, his performance is mean.—NAPIER.

LXXXV.

⁵ “Consciousness of continual progress” is perhaps the hardest of these essential conditions to be secured; for progress in well doing, continuous, and certain, ⁶ is given to few of mortal mould, however strenuous the effort. Man is both weak and erring by nature; but He who knoweth our infirmities, and of what dust we are made, has compassion upon us; ⁷ and inasmuch as our progress to the grave is indeed

¹ *Kind and warm, &c.* Turn by “being treated kindly (ἐδ πάσχειν) they love to return kindnesses (ἀντ’ ἐδ ποιεῖν).” In this passage use the plural throughout, “the Spaniards,” not “the Spaniard.”

² *Patient under privations.* Cf. Plato, Rep. p. 556 B, Μαλακοὺς δὲ καρτερεῖν πρὸς ἡδονὰς τε καὶ λύπας. For the next clause take the form ἡδονῶν, &c., ἥσσονας εἶναι.

³ *Bloody.* Cf. Herod. i. 212, Ἡ μὴν σὲ ἐγὼ καὶ ἀπληστον ἐόντα αἵματος κορέσω.

⁴ *Remembering insult, &c.* Cf. Xen. Anab. ii. 4, 1, Μὴ μνησι-

κακεῖν βασιλέα αὐτοῖς τῆς ἐπιστρατείας.

⁵ *Consciousness of continual.* Turn by “to be aware of one’s advancing (ξυνειδέναι ἑαυτῷ) . . . is perhaps the hardest of those things which must be secured to begin with (ὑπάρχειν).”

⁶ *Is given to few.* Turn by ὀλίγων ἀνθρώπων ἐστί; and cf. Thucyd. vi. 56, Εἰ καὶ ὀποσοιοῦν τολμήσειαν, for the next words.

⁷ *And inasmuch as.* Turn by “and since we advance (προιέναι) in life continuously . . . God has discovered . . . so that one need supply nothing but . . . &c.”

continuous, without rest or pause, a means of salvation has been provided, requiring only honest and unceasing effort, the loving heart, the faithful spirit; and one who is able, ¹ bridges over the chasm between *effort and success*. We may with such aid always have this consciousness of progress then; because it rests with us, and it is always in our power to make unceasing and true-hearted effort, ² and this is the condition of progress towards the desired end; the reward of the servant with two talents, as of him with ten! ³ Let us cease, then, to bewail either the monotony of life or its blank and aimless character. Those who utter such complaints must not only have failed to discover its proper use, but missed the true interpretation of the great law which lifts the burden ⁴ and unfolds the mystery of life.—*Life's Problems*, p. 72.

LXXXVI.

⁵ The only view under which our subject will permit us to consider colonization is in its tendency to augment the population of the parent State.

¹ *Bridges over the chasm.* Use τὸ ἐν μέσῳ τοῦ τε προθυμεῖσθαι, &c., γινόμενον.

² *And this is the condition, &c.* Turn by "and he who supplies these requisites, &c." (παρέχεσθαι).

³ *Let us cease, then.* Turn by "let us cease crying down life, as always busy about the same things, and having nothing to aim at"

(ἐπιτυγχάνειν). Cf. LXXXVII. note 3.

⁴ *And unfolds the mystery, &c.* Turn by "discloses what life really is," and observe the usual Greek position for "life" will be in the first clause, like οἶδ' αὖ σε τίς ἐστίν.

⁵ *The only view under which, &c.* Use μέθοδος, for "subject," and cf. Plato, Phædo, p. 96 D.

¹ Suppose a fertile, but empty, island to be ² within the reach of a country in which arts and manufactures are already established; suppose a colony sent out from such a country to take possession of the island, ³ and to live there under the protection and authority of their native government, the new settlers will naturally convert their labour to the cultivation of the vacant soil, ⁴ and with the produce of that soil will draw a supply of manufactures from home. Whilst the inhabitants continue few, and lands cheap and fresh, the colonists will find it easier and more profitable to raise corn or rear cattle, and with corn and cattle ⁵ to purchase woollen cloth, for instance, or linen, than to spin or weave these articles for themselves. The mother country, meanwhile, derives from this connexion ⁶ an increase both of provision and employment.—PALEY'S *Moral Philosophy*, Bk. vi. c. 11.

¹ Suppose a fertile. Use *θῶμεν γάρ* (τίθημι).

² Within the reach of. Cf. Herod. i. 179, Ἄλλη πόλις ἀπέχουσα ἀπὸ Βαβυλῶνος.

³ And to live there, &c. Turn this by "on condition that they who sent out the colony (ἀποικίζω, Thucyd. i. 24,) should rule and protect them" (ἐπιμελεῖσθαι). For "on condition that" use ἐφ' ᾧ, or ἐφ' ᾧ τε with a future (Thucyd. i. 113).

⁴ And with the produce, &c. Cf. Eurip. Hel. 1088, Πέπλων τε λευκῶν μέλας ἀνταλλάξο-

μαι. Turn by "as intending in exchange for what the soil produces to receive the manufactures from home."

⁵ To purchase woollen, &c. Turn by "intending (ὥς with the future) to buy whatever they want, as, &c." Cf. Herod. v. 11, Τυραννίδος μὲν οὐδεμιῆς προσέχρηζε. For "woollen cloth" use τὰ ἐξ ἑρίου δεδημιουργημένα.

⁶ An increase both of. Cf. Plato, de Rep. 526 B, Ὅμως εἰς γε τὸ ὀξύτεροι αὐτοὶ αὐτῶν γίγνεσθαι πάντες ἐπιδιδόασιν. Or use ἐπίδοσιν λαμβάνειν.

LXXXVII.

¹ Apropos of carriages, I remember an amusing story of an Italian ecclesiastic. ² He was in company with some other good people; they were ³ inveighing against the pomps and riches of this world, and showing the inability of such things to make men happy. ⁴ He quite chimed in with his companions. "All! ⁵ all is vanity," he said, ⁶ and then he paused for a moment, "except a carriage." Now, he was a very good man, ⁷ devoted to charitable works in the great town where he lived; ⁸ but probably he was a studious sickly man, and had found the ⁹ immense gain that it was for him in his

¹ *Apropos of carriages, &c.* Turn by "but about carriages, I remember hearing what an ecclesiastic, &c." Cf. Plato, Rep. p. 436 D, Καὶ εἰ ἔτι μᾶλλον χαριεντίζοιτο κομψεύμενος ὥς, &c., and Phædrus, p. 227 C, Αὐτὸ δὴ τοῦτο κεκόμψευται.

² *He was in company with, &c.* Use ξυνεῖναι with a dative, but also observe a varied construction less common, Μετὰ δὲ νέων ἀει ξύνεστί τε καὶ ἐστίν (Plato, Symp. 195 B). Συνακολουθεῖν is also used in the same way (Isocr. Panegy. 40).

³ *Inveighing against, &c.* Cf. Thucyd. i. 67, Κατεβόων ὅτι σπονδάς τε λελυκότες εἰεν καὶ ἀδικοῖεν τὴν Πελοπόννησον.

⁴ *He quite chimed in, &c.* Συμφωνῶ is used by Plato frequently in this sense.

⁵ *All is vanity, &c.* Cf. Demosth. p. 23, Καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον.

⁶ *And then he paused, &c.* Cf. Thucyd. v. 10, Οὐ πολὺ δὲ διαλιπὼν ἐτελεύτησε.

⁷ *Devoted to charitable, &c.* Turn by "Of his fellow-citizens, for one man he benefited many in many ways" (πολλὰ πλειστούς).

⁸ *But probably he was, &c.* Turn by "but I fancy, since he was not very strong, through being given up to study, he found himself, &c." For "I fancy," ὥς ἐμοὶ δοκεῖ, ὥς ἐμοὶ δοκεῖν, τό γε δοκοῦν ἐμοί, are used.

⁹ *Immense gain, &c.* Cf. Thucyd. vii. 56, Τοῦ ναυτικοῦ μέγα μέρος προκόψαντες, where τοῦ ναυτικοῦ seems to be the genitive after προκόψαντες. Xenophon has a different con-

work to ride sometimes in a carriage. So, when he was denouncing the pomps and vanities of the world, ¹an honest, sudden thought compelled him to make this exception. But it has a very droll sound. "All! all is vanity, except a carriage." I quite agree with him; ²so, when I put down my brougham—that little box upon wheels in which I have done a good deal of work of one kind or another—³you will know that it is sheer, undoubted, unmitigated poverty. You will not be taken in by my saying that a carriage is a nuisance; that a horse is always falling ill or getting into some trouble.—*Friends in Council*, Vol. II. p. 166.

LXXXVIII.

Since the soil will maintain ⁴many more than it can employ, ⁵what must be done, supposing the

struction, Ταῦτα προκόπτει τι ἐς τὸ μὴ καταφρονεῖσθαι. Herodotus uses the passive (iii. 56), 'Ες τὸ πρόσω οὐδὲν προεκόπτετο τῶν πρηγμάτων.

¹ *An honest, sudden, &c.* Use "wishing to speak the absolute truth, it occurred to him that he ought, &c." Cf. Thucyd. iv. 61, Παρεστάναι δὲ μηδενὶ ὥς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς Ἀθηναίοις, and ii. 24, Τρίηρεις τε μετ' αὐτῶν ἑκατὸν ἐξαιρέτους ἐποίησαντο.

² *So, when I put down, &c.* Turn by "when I cease riding in, &c." (κομίζεσθαι). Just below for "of one sort or another," use ὁποιονδηποτοῦν, or the like.

³ *You will know that.* Cf. Thucyd. iii. 42, Εἰ μὲν γὰρ ἀμαθίαν κατητιῶντο, &c., ἀδικίας τε ἐπιφερομένης, &c. Xenophon speaks of ἀδικία εἰλικρινῆς, pure, sheer injustice, and the word can be used here. Thucydides has ἀντικρυς δουλεία for sheer slavery. There is a use of φθάνω one might, perhaps, copy here; as ἀποτρέχων οὐκ ἂν φθάνοις, you may run away at once.

⁴ *Many more than it can, &c.* Take the common form, μείζω ἢ κατὰ δάκρυα (Thucyd. vii. 75).

⁵ *What must be done, &c.* Cf. the usual phrases τί χρήσομαι αὐτῷ, οὐκ ἔχω ὅτι

country to be full, with the remainder of the inhabitants? They who, by the ¹rules of partition (and some such must be established in every country), are entitled to the land; and they who, by their labour upon the soil, ²acquire a right in its produce, will not ³part with their property for nothing; or, rather, ⁴they will no longer raise from the soil ⁵what they can neither use themselves, nor exchange for what they want. Or lastly, if these were ⁶willing to distribute what they could spare of the provision which the ground yielded, to others who had no share or concern in the property or cultivation of it, yet still the most enormous mischiefs would ensue from great numbers remaining unemployed. The idleness of one half of the community would overwhelm the whole with confusion and disorder.⁷ One only way presents itself of removing the difficulty which this question states, and which

χρήσομαι τῷ ἀργυρίῳ, &c. For the next words cf. Demosth. p. 1346, τὰ περιόντα χρήματα τῆς διοικήσεως.

¹ *Rules of partition.* Use οἱ νόμοι οἱ διανεμητικοί.

² *Acquire a right.* Cf. Thucyd. iv. 17, Δίκαιοί εἰσι καὶ ἀπιστότατοι εἶναι.

³ *Part with . . . for nothing.* Cf. Xen. Anab. vii. 7, 47, Ἀνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν ὁρῶντα ἐγκαλοῦντάς σοι. For "for nothing" use προῖκα.

⁴ *They will no longer raise.* Cf. Thucyd. i. 5, Οἷς τε ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδίζοντων.

⁵ *What they can neither use.* Cf. Arist. N. Eth. v. 5, 13, Δημοῖ δτι ὅταν μὴ ἐν χρεῖα ᾖσιν ἀλλήλων οὐκ ἀλλάττονται. For the construction of ἀλλάττεσθαι, cf. Thucyd. viii. 82, Τὴν τε παρὰντίκα ἐλπίδα ἕκαστος τῆς τε σωτηρίας καὶ, &c., οὐδενὸς ἂν ἡλλάξαντο.

⁶ *Willing to distribute.* Cf. Arist. N. Eth. v. 5, 8, Καὶ αὐτὸν ἐκείνῳ μεταδιδόναι τὸ αὐτοῦ.

⁷ *One only way, &c.* Aristotle's usual word for a difficulty raised is διαπορούμενον, and to solve it is λύειν. See Arist. N. Eth. v. 9.

is simply this: that they whose work is not wanted, nor can be employed, in the raising of provision out of the ground, convert their hands and ingenuity ¹to the fabrication of articles which may gratify and requite those who are so employed, or who, by the division of lands in the country, ²are entitled to the exclusive possession of certain parts of them. ³By this contrivance all things proceed well. The occupier of the ground raises from it the utmost that he can procure, because he is repaid for what he can spare by something else which he wants, or with which he is pleased: the artist or manufacturer, ⁴though he have neither any property in the soil, nor any concern in its cultivation, is regularly supplied with the produce, because he gives, in exchange for what he stands in need of, something ⁵upon which the receiver places an equal value; and ⁶the community is kept quiet, while both sides are engaged in their respective occupations.—PALEY'S *Moral Philosophy*, Bk. vi. c. 11.

¹ *To the fabrication, &c.* Turn by "to fabricate (*ἀπεργάζεσθαι*) such things as they would gladly receive in exchange, who either themselves work, &c." (*γεωργεῖν*).

² *Are entitled to the exclusive, &c.* Use *κύριον εἶναι*.

³ *By this contrivance, &c.* Cf. Thucyd. vi. 103, *Καὶ τᾶλλα προῦχώρει αὐτοῖς ἐς ἐλπίδας*.

⁴ *Though he have neither.* Use *μετεῖναι* impersonally.

⁵ *Upon which the receiver.* Turn this simply by *τὸ ἴσον ἐκείνῳ ἀνταποδιδόναι*.

⁶ *The community is kept quiet.* Cf. Thucyd. i. 115, *Νεωτερίσαι βουλόμενοι τὴν πολιτείαν*. For the next words, use *πραγματεύεσθαι περὶ τῶν οἰκείων*, or *ἐπὶ τοῖς οἰκείοις*.

LXXXIX. (a.)

In the first place the man who wishes for self-advancement must be industrious. ¹This seems a common-place remark, but is not so. It is imagined, ²for instance, that any clever man can ³get up a subject very quickly. ⁴This is all a delusion, and ⁵we lawyers are the people who have especially deluded mankind in this matter. They see us crammed, as they suppose, overnight, or ⁶early in the morning, ⁷before going into court, with the details of a subject, and they suppose that a similar thing can be done in any other department of human life ; but they forget that a law case when it comes on for adjudication is often a very limited and narrow affair ; and they also forget that these details, which

¹ *This seems a common-place remark.* Cf. the phrases τὸ θρυλούμενον, τεθρυλημένον, &c. Or use the common form Ἀλλὰ νῆ Δία, answered by a second ἀλλά.

² *For instance.* The usual particle when an example is adduced of some general principle is αὐτίκα, cf. Plato, Rep. p. 340 D, Ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα, &c.

³ *Get up a subject very quickly.* Turn by "can learn the particulars of anything, &c." Use the common phrase τὰ καθ' ἕκαστον.

⁴ *This is all a delusion.* Join this to the last sentence by a participial construction,

as explained in Exercise XCIII.

⁵ *We lawyers, &c.* Turn by "I and other lawyers (οἱ περὶ τοὺς νόμους ὄντες) not least help to introduce this opinion." Cf. Thucyd. iii. 45, Ἡ τύχη οὐδὲν συμβάλλεται εἰς τὸ ἐπαλεῖν. Euripides puts a genitive after the word συμβάλλεται τοῦδε δείματος, but this is not common.

⁶ *Early in the morning.* Cf. Herod. ix. 101, Πρωτ' ἔτι τῆς ἡμέρης.

⁷ *Before going into court.* Εἰσιέναι is the technical term for going into court, and is used both of the litigants themselves, and the suit.

they see ¹supplied to us at the last moment, fall into the right places in our minds—the places prepared for them by long previous study and experience.—*Friends in Council*. Second Series, Vol. I. p. 245.

LXXXIX. (b.)

(CLASSICAL TRIPOS, 1849.)

As the government ²was now effectually converted into a military usurpation, it became easy to simplify its operations; and most of the persons formerly ³employed in civil departments were ⁴dismissed from office. Some were at once turned off; ⁵others had documents given them entitling them to be reinstated upon vacancies; a few had some trifling pension promised. All who depended for employment and subsistence upon foreign trades were now destitute. Whole families were thus suddenly reduced to poverty and actual want. Their trinkets went first; whatever was saleable followed: things offered for sale at such a time ⁶were sold at

¹ *Supplied to us at the last moment.* Turn by “which we are taught at the very crisis” (ἐν αὐτῷ τῷ καιρῷ).

² *Was now effectually, &c.* Use περιστασθαι or περιπίπτειν eis.

³ *Employed in civil, &c.* Use πολιτεύεσθαι, or οἱ ἐν ταῖς ἀρχαῖς.

⁴ *Dismissed from office.* Cf. Thucyd. vii. 16, Τὸν μὲν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς.

⁵ *Others had documents, &c.* Turn as follows: “others receiving papers, as about to be restored (κατάγω), when there was an opportunity; and some going to receive some small payment yearly.”

⁶ *Were sold at half their value.* Cf. Herod. i. 196, “Ὅπως αὕτη εὐροῦσα πολλὸν χρυσίον πρηθείη. For “half-price” Plato uses ἡ ἡμίσεια τοῦ τιμήματος.

half their value, while the price of food ¹ was daily augmenting. It was a dismal thing to see the Mint beset with persons who carried thither the few articles of plate with which they formerly ² set forth a comfortable board, and the ornaments which they had worn in happier days.

XC.

³ Emigration may be either the overflowing of a country, or the desertion. ⁴ As the increase of the species is indefinite, and the number of inhabitants which any given tract or surface can support, finite : it is evident that great numbers may be constantly leaving a country, and yet the country remain constantly full. Or, whatever be the cause ⁵ which invincibly limits the population of a country ; when the number of the people has arrived at that limit, ⁶ the progress of generation, beside continuing the succession, will supply multitudes for foreign emi-

¹ *Was daily augmenting.*
Cf. Demosth. p. 918, "Ὅτε δ' ὁ σῆτος ἐπετιμήθη πρότερον καὶ ἐγένετο ἐκκαίδεκα δραχμῶν."

² *Set forth a comfortable.*
Cf. Thucyd. i. 130, Τράπεζαν τε Περσικὴν παρτίθετο.

³ *Emigration may be either.*
Cf. Thucyd. i. 12, Καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμψε, and turn the latter part of the sentence by genitives absolute.

⁴ *As the increase of the species.* Cf. Arist. N. Eth. i. 2, Πρόεισι γὰρ οὕτω γ' εἰς

ἄπειρον, and turn the next words by "cannot maintain inhabitants infinite in number" (ἀπείρους τὸ πλῆθος).

⁵ *Which invincibly limits.*
Turn by "whatever cause is an obstacle to its increase, &c." Cf. Thucyd. viii. 24, Καὶ ὅσῳ ἐπεδίδου ἢ πόλις ἐπὶ τὸ μείζον.

⁶ *The progress of generation.*
Turn by "those who are born after (ἐπιγίγνεσθαι) not only fill up any vacancy (εἰ τι ἐλλείπῃς) but supply those who will emigrate."

gration. In these two cases emigration ¹ neither indicates any political decay, nor in truth diminishes the number of the people; nor ought to be prohibited or discouraged. ² But emigrants may relinquish their country ³ from a sense of insecurity, oppression, annoyance, and inconveniency. Neither, again, here is it emigration which wastes the people, but the evils that occasion it. It would be in vain, if it were practicable, to confine the inhabitants at home; for the same causes which drive them out of the country would prevent their multiplication if they remained in it.—PALEY'S *Moral Philosophy*, Book vi. c. 11.

XCI.

(CLASSICAL TRIPOS, 1850.)

Marius, when raising soldiers to accompany him into Africa, ⁴ disregarded the usual practice altogether, and enlisted into the legions citizens of the lowest and most indigent classes of society. ⁵ His motives for this unprecedented measure are variously

¹ *Neither indicates.* Cf. Herod. i. 34, Τοῦτον δὲ σημαίνει ὁ ὄνειρος ὡς ἀπολέει μιν βληθέντα. Turn by, "points out the community as insensibly (λανθάνειν) decaying."

² *But emigrants, &c.* In the Orators this would be best rendered by Ἀλλὰ νῆ Δία, but hardly, I suppose, in Aristotle, in whose style this piece should be written.

³ *From a sense of insecurity.*

Cf. Thucyd. vi. 92, Ἀλλ' ἐν ᾧ ἀσφαλῶς ἐπολιτεύθην, the middle being the common form.

⁴ *Disregarded the usual, &c.* Cf. Thucyd. iv. 17, Τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς μηχανοῦμεν, and iv. 97, Πᾶσι γὰρ εἶναι καθεστηκός, &c.

⁵ *His motives for, &c.* Turn by "with what object he made this innovation." Use ὅτι βουλόμενος, and νεωτερίζειν.

stated; ¹ but it may be most probably imputed to a mingled feeling of personal ambition, and of hatred towards all those who were any way distinguished for birth or fortune. ² Himself sprung from the lowest of the people, and having forced his way to the high station which he filled amidst the scorn and aversion of the nobility, ³ it was his delight to be the consul of the populace; ⁴ and as he had risen by their favour, to show that he cared for the support of no order in the State besides. He knew, moreover, that an army formed out of those who have no property to lose ⁵ becomes the ready instrument of its general's ambition, and easily transfers to him the duty and affection which it owes to its country and its government. ⁶ Marius stands conspicuous among those who have risen to greatness by favouring the envy and

¹ *But it may be most, &c.* Turn by "but partly being personally ambitious, partly from spite against . . . he seems to have adopted this plan." Cf. Herod. ix. 15, Οὔτι κατὰ ἔχθος αὐτῶν, &c. Also Thucyd. ii. 37, Ὡς ἕκαστος ἐν τῷ εὐδοκίμει.

² *Himself sprung.* Use γεγενῆσθαι τινός; or ἀπό τινος. Turn by "sprung himself from . . . and the nobles envying him, &c." For "high station, &c." cf. Thucyd. ii. 37, Ἐς τὰ κοινὰ προτιμηθῆναι.

³ *It was his delight to, &c.* Cf. Thucyd. ii. 37, Ὅνομα κέκληται δημοκρατία. Also Plato, Phædo, p. 91 A, Οὐ γὰρ ὅπως τοῖς παροῦσιν δόξῃ ἀληθῆ εἶναι

προθυμηθήσομαι, or use Περὶ πλείστου ποιεῖσθαι.

⁴ *And as he had risen, &c.* Turn by "he neglected the rest, and flattered them (cf. Thucyd. i. 9, Καὶ τὸ πλῆθος τεθεραπευκότα, &c.) as having favoured him" (χαρίζομαι).

⁵ *Becomes the ready, &c.* Turn by "readily helps the general if he has any ambition privately." Cf. Thucyd. iii. 42, Ἡ ἰδίᾳ μὲν αὐτῷ διαφέρει.

⁶ *Marius stands conspicuous.* Cf. Thucyd. i. 6, Ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι κατέθεντο, in the sense of "amongst the earliest," τοῖς being unalterable in gender.

hatred of the dregs of the community ¹ towards all above them, and who have ² purchased the forgiveness of the multitude for their crimes and their tyranny, because everything most noble, most exalted, and most sacred has been especially the object of their persecution.

XCII.

³I have too long detained my hearers, my approving hearers, upon the mere modes of action. I now pass to a ⁴much more important branch of my subject. Those who wish for ⁵self-advancement should remember, ⁶that the art in life is not so much to do a thing well, as to get a thing that has been moderately well done largely talked about. Some foolish people, ⁷who should have belonged to another planet, give all their minds to doing their work

¹ *Towards all above them.* Cf. Thucyd. ii. 35, Τῷ δὲ ὑπερβάλλοντι αὐτῶν ἤδη φθονοῦντες καὶ ἀπιστοῦσιν.

² *Purchased the forgiveness.* Cf. Thucyd. iii. 58, ὥστε καὶ τῶν σωμάτων ἄδειαν ποιοῦντες, the correlative expression being ἄδειαν λαμβάνειν or ἔχειν.

³ *I have too long detained, &c.* Cf. Thucyd. ii. 36, Μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἔάσω. Turn the sentence thus, "this point I will pass over, not wishing, &c.," or use the common phrase, τοῦτο μὲν μέχρι τοῦδε ὥρισθω. For "my approving hearers," adopt the form quoted above, using ἀποδέχομαι. Cf. Plato, Repub. 329

Ε, Οἷμαί σου πολλοὺς, ὅταν ταῦτα λέγῃς, οὐκ ἀποδέχεσθαι.

⁴ *Much more important.* Cf. Thucyd. iii. 109, Μάλιστα δὲ διαβαλεῖν προὔργιαίτερον ἐποιήσαντο.

⁵ *Self-advancement.* Cf. Thucyd. ii. 37, Ἐς τὰ κοινὰ ἢ ἀπὸ ἀρετῆς προτιμᾶται.

⁶ *That the art in life.* Cf. Plato, Apol. p. 22 Ε, Ὅτι μοι λυσιτελεῖ ὥσπερ ἔχω ἔχειν. "Largely talked about" may be turned by διαθρυλῶ.

⁷ *Who should have belonged to.* Turn by ἄξιοι ὄντες with an infinitive. Cf. Eurip. Hipp. 837, Τὸ κατὰ γὰρ θέλω μετοικεῖν, and Thucyd. vii. 51, Ἀλλοσέποι τῆς Σικελίας καθεζομένους, &c.

well. This is an entire mistake. This is ¹ a grievous loss of power. Such a method of proceeding may be very well in Jupiter, Mars, or Saturn, ² but is totally out of place in this puffing, advertising, bill-sticking part of creation. ³ To rush into the battle of life without an abundance of kettle-drums and trumpets, is a weak and ill-advised adventure, however well armed and well accoutred you may be. — *Friends in Council*, Vol. I. p. 243 (Second Series).

XCIII.

(CLASSICAL TRIPOS, 1849.)

⁴ Suffice it here to observe, that his boast is, that ⁵ throughout his political career ⁶ he had kept one object steadily in view: to strengthen Athens within and without, and to preserve her independence, par-

¹ *A grievous loss of power.* Cf. Thucyd. i. 70, τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξα.

² *But is totally out of place, &c.* Use ἐγχωρεῖ, the impersonal verb: and turn by "there is no place for anything of the sort amongst those who, &c." Use ἐνταῦθα τῶν πάντων, and for "bill-sticking" use οἱ . . . οὐδὲν ὅτι οὐκ ἐπαγγελλόμενοι.

³ *To rush into, &c.* Turn this by an anacoluthon, "but folly is whoever enter into battle themselves armed . . . but in need of . . . &c." Cf. Thucyd. ii. 44, τὸ δὲ εὐτυχὲς οἱ ἄν, &c., and see on Exercise LIV.

⁴ *Suffice it here to observe, &c.* Take Aristotle's usual form, Καὶ περὶ μὲν τούτων ἐπὶ τοσούτον εἰρήσθω (N. Eth. i. 6).

⁵ *Throughout his political career.* Cf. the active form of this expression in Demosth. p. 351, τὸ τὸν Φίλιππον ἐπιστῆσαι τοῖς πράγμασι τούτοις.

⁶ *He had kept one object, &c.* Turn by "he looked to that only, how Athens shall be secure . . . against what Philip plotted, &c." Use the form τὰ τε ἄλλα καὶ . . . Cf. Demosth. p. 106, Ἀλλὰ καὶ κατασκευάζοντος ὑμῖν ἐπιτελίσματα.

ticularly against the power and the arts of Philip.
¹ He owned that he had failed; but it was after he had done all that one man in his situation—a citizen of the commonwealth—could do. He had failed in a cause in which defeat was more glorious than victory in any other, ² in a struggle not less worthy of Athens than those in which her heroic citizens in past ages had earned their fame. ³ In a word, the whole oration ⁴ breathes the spirit of that high philosophy which, whether ⁵ learnt in the schools or from life, has consoled the noblest of our kind in prisons, and on scaffolds, and ⁶ under every persecution of adverse fortune, ⁷ but in the tone necessary to impress a

¹ *He owned that he had failed.* Turn this as follows: "But you will say (ἀλλὰ νῆ Δία), as he says himself, this at least he did not gain—but I think he did not gain it, after, for a single man, in a free State, &c. . . . benefiting the commonwealth." Either repeat the verb οὐκ ἔτυχε, or simply carry on the sentence by the participle; cf. Plato, Repub. p. 351 C, Ζοί, ἔφη χάριζομαι—Εὖ γε σὺ ποιῶν.

² *In a struggle not less.* Make this a new clause, "for the struggle, &c."

³ *In a word.* There are two forms in use, συνελὼν λέγω, and ὥς συνελόντι εἰπεῖν.

⁴ *Breathes the spirit of, &c.* Turn by "there was that philosophy inherent in it (ἐνυπάρχω)." Or cf. Eurip. Androm. 189, Οἱ γὰρ πνέοντες μεγάλα, compared with Demosth.

p. 787, Πολὺς ἔπνει, and turn by τοῦτο τὸ σοφὸν ἔπνει.

⁵ *Learnt in the schools.* Turn by "whether a person learns it from the conversations of philosophers, or himself being, &c." Use ἐξ ὧν διαλέγονται οἱ φιλόσοφοι, or cf. Plato, Apol. p. 37 D, Ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, and turn by τῶν ἐν ταῖς διατριβαῖς καὶ λόγοις ὄντων ἀκούσας.

⁶ *Under every persecution, &c.* Use πάσχω, and cf. Herod. v. 97, Καὶ οὐδὲν ὅτι οὐκ ὑπίσχετο.

⁷ *But in the tone necessary, &c.* Turn by "but this such as, inducing others of any kind whatever (οἷοι δήποτε), to adopt the same sentiments, to raise them beyond their usual nature." Cf. Thucyd. ii. 35, Διὰ φθόνον εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούοι. Use any such phrase as προάγειν, προτρέπειν, or ἐπαίρειν εἰς, or ἐπὶ, or πρὸς τι.

mixed multitude with a like feeling, and to elevate it for a while into a sphere above its own.

XCIV.

(CLASSICAL TRIPOS, 1838.)

¹ It would not be easy to persuade us of the cowardice of a soldier of fortune, who acquired and preserved the esteem of the legions, ² as well as the favour of so many warlike princes. ³ Yet even calumny is sagacious enough to discover and to attack the most vulnerable part. The valour of Diocletian was never found ⁴ inadequate to his duty or to the occasion; but he ⁵ appears not to have possessed the daring and generous spirit of a hero, who courts danger and fame, disdains artifice, and boldly challenges allegiance of his equals. His

¹ *It would not be easy, &c.* Turn this by "One would very slowly believe that one ought to accuse, &c. . . . of cowardice." For "a soldier of fortune," cf. Thucyd. v. 38, Ἡ μὴν ἐν τε τῷ παρατυχόντι ἀμύνειν.

² *As well as the favour, &c.* Cf. Thucyd. vi. 15, Ὡν γὰρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν.

³ *Yet even calumny, &c.* Cf. Plato, Rep. 391 D, Δεινὰ καὶ ἀσεβῆ ἐργάσασθαι, οἷα νῦν καταψεύδονται αὐτῶν. Turn by "falsifiers are skilful to . . . &c.," and use the form δεινός with

the infinitive. For "the most vulnerable part" use ἡ δὲ ἀσθενέστατος τις ἡ.

⁴ *Inadequate to, &c.* Cf. Herod. vii. 48, Τὸ ναυτικὸν τὸ ἡμέτερον φαίνεται λείψεσθαι τοῦ ἐκείνων.

⁵ *Appears not to have possessed, &c.* Turn by "he did not display (ἀποδείκνυσθαι) that daring spirit, existing in heroes which seeks to distinguish itself . . . and calls on its equals (τοὺς τὰ ἴσα φερόμενους) to serve it." Cf. Thucyd. vi. 16, Καὶ ὅσα αὖ χορηγίαις ἢ ἄλλῃ τῇ λαμπρύνονται.

abilities ¹ were useful rather than splendid : ² a vigorous mind, improved by the experience and study of mankind ; dexterity and application in business ; a judicious mixture of liberality and economy, of mildness and rigour ; ³ profound dissimulation under the disguise of military frankness ; ⁴ steadiness to pursue his ends ; flexibility to vary his means ; and above all, the great art of submitting his own passions, as well as those of others, to the interest of his ambition, ⁵ and of colouring his ambition with the most specious pretences of justice and public utility. Like Augustus, Diocletian may be considered as the ⁶ founder of a new empire. Like the

¹ *Were useful rather than splendid.* Observe the double comparative usual in such sentences as this. Cf. Thucyd. iii. 42, 'Αξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος ἀπεχώρει. There is, of course, the other form, 'Αγαθὸς μᾶλλον ἢ πλούσιος.

² *A vigorous mind, improved, &c.* For this sentence cf. Thucyd. i. 138, Οἰκεία γὰρ ξυνέσει καὶ οὔτε ἡρομαθῶν ἐς αὐτὴν οὐδὲν οὔτε ἐπιμαθῶν, &c., turning it as follows : "being naturally clever, by intercourse with men, he was always learning more, &c. . . . using dexterity . . . and moreover mixed between liberality, &c. . . . and sometimes pardoning, sometimes, if necessary, punishing."

³ *Profound dissimulation, &c.* Make this the beginning of a new sentence. "To dissimulate was natural (ξύνηθές τι

ἔχειν), assuming a soldierly frankness." Cf. Herod. ii. 121, Τὸν δὲ διαλοιδορέεσθαι πᾶσι ὀργὴν προσποιούμενος.

⁴ *Steadiness to pursue, &c.* Turn this sentence, in continuation of the last, by participles : "being steady (βέβαιος) to accomplish his ends, and using various ways with versatility." Cf. Thucyd. i. 70, 'Οξεῖς καὶ ἐπιτελέσθαι ἔργῳ ὃ ἂν γνῶσιν, and ii. 41, 'Ἐπὶ πλείστ' ἂν εἶδη καὶ μάλιστα εὐτραπέλως τὸ σῶμα αὐταρκὲς παρέχεσθαι.

⁵ *And of colouring, &c.* Turn by "attaching to this ambition the specious name of justice, &c." Cf. Plato, Rep. p. 495 C, "Ἄλλοι ἐπεισελθόντες ὀνειδὴ περιῆψαν, and imitate the phrases ὄνομα τῆς εὐγενείας, &c.

⁶ *Founder of a new empire.* Cf. Thucyd. i. 122, Τύραννον δὲ ἐῷμεν ἐγκαθεστάναι πόλιν.

adopted son of Cæsar, he was distinguished as a statesman rather than as a warrior, ¹ nor did either of those princes employ force, whenever their purpose could be effected by policy.

XCV.

²But this is not all. For ³we find within ourselves a will, and are conscious of a character. Now if this, in us, be reconcilable with fate, it is reconcilable with it in the Author of Nature. And besides, natural government and final causes ⁴imply a character and a will in the Governor and Designer; a will concerning the creatures whom He governs. The Author of Nature, then, being certainly of some character or other ⁵notwithstanding necessity,

Turn "distinguished, &c." by τὰ πολιτικά μᾶλλον εὐδόκιμος, &c.

¹ Nor did either, &c. Turn by "neither of them used force, it being possible, by employing wiles (μηχανάς), to gain the same advantage." Cf. Thucyd. vii. 44, Οἱ Συρακόσιοι παρεκελεύοντο, ἀδύνατον δὲν ἄλλῃ τῷ σημῆναι. Also iv. 61, Καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν . . . πολλὴ ξυγγνώμη.

² But this is not all. Use ἀλλ' οὐδὲ τοῦτο οὕτως ἀρκούντως ἔχει.

³ We find within ourselves a will, &c. Turn by "we are conscious of a will existing in us, and of ourselves being of a certain character;" and vary the construction in the two clauses, συνειδέναι ἑμavτῷ ὄν

and ὄντι being both found. "Will" is προαίρεσις. Cf. Aristotle's Nic. Ethics, iii. 2. "To be of a certain character" is ποῖός τις εἶναι, Plato's Repub. iv. passim. The Platonic word for "Author of Nature" or "Creator" is δημιουργός.

⁴ Imply a character and a will. Turn by "final causes (αἱ ἔσχαται ἀρχαί) point out . . . as being of a character in the way of will." Cf. Arist. Nic. Eth. iii. 2, Ἡκιστα γὰρ τὰ διὰ θυμὸν κατὰ προαίρεσιν εἶναι δοκεῖ.

⁵ Notwithstanding necessity. Turn by "although necessity exists, not the less does, &c." Observe that καίπερ only goes with a participle.

¹it is evident this necessity is as reconcilable with the particular character of benevolence, veracity, and justice in Him, which attributes are the foundation of religion, as with any other character: since we find this necessity no more hinders men from being benevolent than cruel; true, than faithless; just, than unjust; or if ²the fatalist pleases, what we call unjust. For it is said, indeed, that what, ³upon supposition of freedom, would be just punishment, upon supposition of necessity becomes manifestly unjust, ⁴because it is punishment inflicted for doing that which persons could not avoid doing. As if necessity, which is supposed to destroy the injustice of murder, for instance, would not also destroy the injustice of punishing it.—BUTLER.

¹ *It is evident this necessity is as reconcilable.* Turn by “it is evident that this necessity not one whit more prevents the particular character from existing in him than, &c.” Use ἡ τοιαύδε ἕξις, and ἕξις ὁποιατισοῦν (Xenoph. Cyrop. ii. 4, 10).

² *The fatalist.* Turn this either by ὁ πάντα ἀνάγκη τινὶ ἀπονέμων, or simply ὁ ἀναγκάζων, after the analogy of ὁ ψηνίζων in Aristoph. Equit. 523, in the sense of one who

writes a play about gall insects.

³ *Upon supposition of freedom.* Turn by τοῦ ἐκουσίου τεθειμένου, or ὑπολαμβανομένου.

⁴ *Because it is punishment, &c.* Turn by “for they would be punished who act involuntarily.” For the next clause use the genitive absolute with ὥσπερ οὐκ ἂν, or the accusative. Cf. Xen. Mem. ii. 3, 3, Τῶν δὲ ἀδελφῶν ἀμελοῦσιν ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους ἐξ ἀδελφῶν δὲ οὐ γιγνομένους.

XCVI.

(CLASSICAL TRIPOS, 1851.)

¹Which how a people ²and their leaders especially can do, who have fought so gloriously for liberty; ³how they can change their noble words and actions, heretofore so becoming the majesty of a free people, into the base necessity of court flatteries and prostrations, is not only strange and admirable, but ⁴lamentable to think on. That a nation should be so valorous and courageous to win their liberty in the field, and, when they have won it, ⁵should be so heartless and unwise in their counsels, as not to know how to use it, value it, what to do with it or with themselves; but, after ten or twelve years' prosperous war and ⁶contestation with tyranny, ⁷basely

¹ *Which how a people, &c.* Turn this as follows: "if any people . . . having fought . . . changed, &c. . . . this is marvellous, &c."

² *And their leaders especially.* Cf. Herod. i. 1, Γυναῖκας ἄλλας τε πολλὰς καὶ δὴ καὶ τοῦ βασιλέως θυγατέρα.

³ *How they can change, &c.* Turn thus: "and change whatever distinction they gained in word, &c. . . . into flatteries, &c. . . . such as king-governed people are forced to render." Cf. Thucyd. i. 18, Οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης, and Plato, Phædr. p. 242 A, Πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι. For "prostrations," use Plato's word ἑλίσσις.

⁴ *Lamentable to think on.* Cf. Demosth. p. 23, Ταῦτα δειγμάτων τῆς ἐκείνου γνώμης ἐστὶ τοῖς εἰ φρονούσι.

⁵ *Should be so heartless, &c.* Turn as follows: "and having won it, through cowardice, &c. . . . being ignorant how they must preserve it by duly valuing it, not even to know what, &c." Cf. Thucyd. i. 9, Δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν, &c. Also Herod. vii. 213, Ἀπορέοντος δὲ βασιλέως ὅτι χρήσεται τῷ παρεόντι πρήγματι.

⁶ *Contestation with tyranny.* Cf. Thucyd. ii. 49, Ἀλλ' ἀντείχετο παρὰ δόξαν τῇ τालαιπωρίᾳ.

⁷ *Basely and besottedly, &c.* Turn by "having once shaken off . . . again to put it on

and besottedly to run their necks again into the yoke which they have broken, and ¹prostrate all the fruits of their victory for nought at the feet of the vanquished, ²besides our loss of glory, ³and such an example as kings or tyrants ⁴never yet had the like to boast of, will be an ignominy, if it befall us, that never yet befell any nation possessed of their liberty; ⁵worthy indeed themselves, whatsoever they be, to be for ever slaves, but that part of the nation ⁶which consents not with them, as I persuade me of a great number, ⁷far worthier than by their means to be brought into the same bondage.

themselves." Cf. Herod. vii. 8, Ἐξουσι δούλιον ζυγόν. "Shaking off" may be turned by Ἀποσεῖω in the middle; as in Plato, Gorg. p. 484 A, Πάντα ταῦτα ἀποσεισάμενος, &c.

¹ *Prostrate all the fruits, &c.* Turn by "whatever they gained by conquering, &c. . . . this to betray, &c.," and use either προδιδόναι, or cf. Demosth. 34, Προπέποται τὰ τῆς πόλεως πράγματα.

² *Besides our loss of glory, &c.* Turn as follows: "By this, together with the disgrace, &c. . . . we shall gain such ignominy."

³ *And such an example as, &c.* This will fit into the construction, just begun, by means of σύν, and the infinitive used like a substantive, "the setting such an example as, &c."

⁴ *Never yet had the like to boast of.* Use the form μεγάλα φρονεῖν ἐπὶ τινι, or cf. Plato,

Rep. 405 B, Ἐπ' αὐτῷ δὲ τούτῳ καλλωπίζεσθαι.

⁵ *Worthy indeed themselves, &c.* If the first part of the sentence be turned "we shall gain such ignominy as no city . . . ever yet did," then "worthy themselves" can be either αὐτῇ μὲν ἀξία, &c., agreeing with πόλις, or αὐτοὶ μὲν, &c., can be used as referring to πολῖται, implied in πόλις: the second clause, "but that part," &c. must, of course, be in the genitive, as not agreeing with the subject of the verb in the last sentence. Cf. Demosth. p. 14, Ἀπεβλέψατε ὡς αὐτὸς μὲν οὐ ποιήσων, τὸν δὲ πλησίον πράζοντα.

⁶ *Which consents not with them.* Cf. Herod. i. 60, Μετὰ δὲ οὐ πολλὸν χρόνον τωὐτὸ φρονήσαντες.

⁷ *Far worthier, &c.* Notice the two forms φύσις ἀσθενεστέρα ἢ λαβεῖν, and ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν.

XCVII.

¹You have often heard me speak of my warfare with the Nymphs, ²who reign at the foot of the rocks, ³that lose themselves in the clouds. It is from these that the Sorgues, ⁴transparent as crystal, rolls over its emerald bed; and by its bank I cultivate a little sterile and stony spot, which I have destined to the Muses; but ⁵the jealous Nymphs dispute the possession of it with me. They destroy in the spring the labours of my summer. I had conquered from them a little meadow, and had not enjoyed it long, when, upon my ⁶return from a journey into Italy, I found that I had been robbed of all my possessions. ⁷But I was not to be discouraged. I collected the labourers, the fishermen, and the shepherds, and raised a rampart against the Nymphs. And there I raised an altar to the Muses; but, alas! experience has proved that ⁸it is in vain to battle with the elements. Here I please myself

¹ *You have often heard, &c.* Use the common form ἀκούειν τινὸς λέγοντος.

² *Who reign at the foot, &c.* Cf. Herod. ix. 19, Ἀντετάσσονται ἐπὶ τῆς ὑπωρείης τοῦ Κιθαιρώνος.

³ *That lose themselves, &c.* Turn by "covered as to their peaks with clouds." Use νέφος as a commoner prose word than νεφέλη.

⁴ *Transparent as crystal, &c.* Cf. Plato, Phædr. p. 229 B, Καθαρὰ καὶ διαφανῆ τὰ ὕδατια φαίνεται.

⁵ *The jealous Nymphs.* Cf. Theocr. xv. 23, Χρῆμα καλόν τι, of a person, a form which might, I think, be used here in apposition to nymphs. Ἀμφισβητεῖν takes a genitive with or without περί, of the subject of dispute, and πρὸς τινα of the person.

⁶ *Return from a journey.* Use ἡ ἐς . . . ἀποδημία.

⁷ *But I was not to be discouraged.* Cf. Thucyd. i. 82, Καὶ μὴ ἐς ἀπόνοιαν καταστήσαντας.

⁸ *It is in vain to battle.*

with my little garden, and my narrow dwelling. I want nothing, and look for no favours from fortune. If you come to me, you will see a solitary, who wanders in the meadows, the fields, the forests, and the mountains, resting in the mossy grottos, or ¹beneath the shady trees. I detest the ²intrigues of courts, the tumult of cities, and fly the abodes of pageantry and pride. ³Equally removed from joy or sadness, I pass my days in the most profound calm, ⁴happy to have the Muses for my companions, and the songs of birds and the murmur of streams for my serenade.—*Translation from Petrarch's Letters.*

XCVIII.

(CIVIL SERVICE (INDIA). 1861.)

The service, therefore, rendered by Voltaire ⁵in purging history of these foolish conceits is, not that he was the first by whom they were attacked, but that he was the first to ⁶attack them with success:

Cf. Trach. 492, Θεοῖσι δυσμαχοῦντες, and use τὰ τῆς φύσεως and παθόντα γινῶναι.

¹ Beneath the shady trees. Cf. Thucyd. ii. 75, Τοῖς δένδρεσιν, this being the usual form even in prose, rather than δένδροις.

² Intrigues of courts. Use ὅσα οἱ περὶ τὰς αὐλὰς κατασκευάζουσι.

³ Equally removed from, &c. Use Δι' ἴσου ἀπέχειν, with or without ἀπό.

⁴ Happy to have, &c. Turn by "gladly (ἀσμένως μὲν) asso-

ciating with the Muses, and gladly," &c.

⁵ In purging history. Plato uses Ἐκκαθαίρω, with an accusative, in the sense of clearing away, getting rid of anything. Turn the first sentence here in some such way as this: "Voltaire is worthy of praise, not only because, &c." For "to attack," cf. Thucyd. ii. 62, ἵεναι δὲ τοῖς ἐχθροῖς δμόσε.

⁶ Attack them with success. Use Εἰ ἀπαλλάσσειν προσβάλλοντα.

and this, because he was also the first who ¹mingled ridicule with argument; thus not only assailing the system, but also ²weakening the authority of those by whom the system was supported. ³His irony, his wit, his pungent and telling sarcasms, ⁴produced more effect than the gravest arguments could have done; ⁵and there can be no doubt that he was fully justified in using those great resources with which nature had endowed him, ⁶since by their aid he advanced the interest of truth, and relieved men from some of their most inveterate prejudices. ⁷It is not, however, to be supposed, that ridicule was the only means employed by Voltaire in effecting this important object. ⁸So far from that, I can say with

¹ *Mingled ridicule, &c.* Connect this sentence with the last by *ὅστις*. Cf. Soph. Œd. Tyr. 688, Τελευταῖόν σε προσβλέψαιμι ὅστις πέφασμαι, "ut qui videar." For "ridicule, &c." cf. Arist. Ran. 3, πολλὰ μὲν γέλοιά μ' εἶπεῖν, πολλὰ δὲ σπουδαῖα.

² *Weakening the authority, &c.* Cf. Demosth. p. 406, Τοῦτο παραιρεῖται τὴν θρασύτητα τὴν τούτων.

³ *His irony, &c.* Turn this by "his irony, and what jests he uttered (*σκώπτω*), wittily, but sharply, &c."

⁴ *Produced more effect.* Turn by "were so strong, as not even the most seriously-formed arguments (*σπουδάζω*) would have been." In the last clause, *ἂν* will be inserted without the verb, as in Arist. Nub. 5, Οἱ

δ' οἰκέται βέγκουσιν ἄλλ' οὐκ ἂν πρὸ τοῦ.

⁵ *And there can be no doubt.* Turn by "and no one would doubt that he was right, &c.," using *ἀμφισβητεῖν μὴ δίκαιον εἶναι*, with an infinitive following.

⁶ *Since by their aid, &c.* Connect this with the last sentence by *ἄλλως τε καί*, and turn the words "relieved men, &c.," by "refuting some things held as opinions (*δοξάζω*) by men for a very long time wrongly."

⁷ *It is not, however, &c.* Use *οὐ μὴν ἀλλὰ*, a phrase qualifying or correcting what has been previously said, as *οὐ μὴν ἀλλὰ καίπερ τούτων οὕτως ἐχόντων ἔστιν ἢ παρακινδυνεύσειεν*, &c.

⁸ *So far from that, &c.* Turn

confidence, after a careful comparison of both writers, that ¹the most decisive arguments advanced by Niebuhr against the early history of Rome had all been anticipated by Voltaire, ²in whose works they may be found, by whoever will take the trouble of reading what this great man has written, instead of ignorantly railing against him.—*History of Civilization in England*. H. T. BUCKLE.

XCIX.

(INDIAN CIVIL SERVICE EXAMINATION. 1861.)

³ Let any part of this corporeal mass be refined by the subtlest division, let it be agitated by the quickest motion, let it be modelled into what shape or fashion you please, how can any man imagine

this by "very far from it; for having myself examined, &c. . . . I know that if Niebuhr raised any doubt . . . this Voltaire anticipated." Cf. Demosth. p. 326, Οὐδὲ γ' ἡττήθη . . . πολλοῦ γε καὶ δεῖ, and Thucyd. vi. 33, Πείθων γε ἑμᾶν- τὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν.

¹ *The most decisive arguments, &c.* Cf. Aristotle, Eth. i. 10, Μαρτυρεῖ δὲ τῷ λόγῳ καὶ τὸ νῦν διαπορηθέν: turning the sentence, "if any question was raised, &c."

² *In whose works, &c.* Turn by "and he who wishes to examine himself the writings . . . will find all these things in them" (ἐνόντα εὕρησει). Observe that after μάλλον ἢ, it is not unusual to have an extra

οὐ, as Thucyd. iii. 36, Ὁμὸν τὸ βούλευμα πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. See Arnold's note on Thucyd. ii. 62.

³ *Let any part, &c.* Turn this as follows: "Of this matter (ὅλη), if any one, after dividing any part you please, . . . then agitates, &c. . . . how is it not ridiculous to think that, &c." "Any part you please;" such forms are rendered in Greek by adding οὖν, or δήποτε, or δημοτοῦν, or τιοῦν; as καὶ ὅπως οὖν καταβε- βλημένα, utcunque disjecta fue- rint; and ἔνιοι τὰ μὲν φιλο- νεικία, τὰ δὲ ἥτινιδήποτε αἰτία προάγονται λέγειν. Observe that εἴτα is often used with the finite verb, after a parti- ciple. Cf. Soph. Aj. 468, Ξυμ- πεσὼν μόνος εἴτα λολίσθιον θάνω.

either knowledge, or appetite, or passion thence to result? or that it should thence acquire a power of moving itself, or another ¹adjacent body? Even, I say, ²this inferior locomotive faculty is too high for matter, by any change it can undergo, to obtain, for we, ³as inward experience or conscious of what we do may teach us, determine ourselves commonly to action, and move the corporeal instruments ⁴subject to our will and command, ⁵not by force of any precedent, bodily impression, or impulse, but either according to mere pleasure, or in virtue of ⁶somewhat spiritual and abstracted from matter acting upon us, not by a physical energy, but by moral representation, ⁷in a manner more easily conceived than expressed; for no man surely is so dull, that he cannot perceive a huge difference between being dragged by a violent hand, and drawn to action by a strong reason, although it may puzzle him to

¹ *Adjacent body.* Cf. Herod. ix. 28, Τούτων δὲ ἐχόμενοι Φλίδσιοι.

² *This inferior locomotive.* Turn by "this very thing, not a very great one, matter could never by any possibility acquire;" or is "greater than could ever happen, &c.;" μείζον ἢ κατὰ τὰ ξυμβάντα ἂν περὶ τῇν ὕλην.

³ *As inward experience, &c.* Turn by "as is clear either by natural (οἰκειός) thought, or from what we know ourselves (σύνισμεν αὐτοῖς) able possibly to do, &c." In this sense the participle can take ἂν. Cf. Demostl. p. 23, Φίλιππος Ποτί-

δαιαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν; but the future participle probably does not take ἂν.

⁴ *Subject to our will, &c.* Cf. Thucyd. iv. 20, Ἡς νῦν ὑμεῖς κύριοί ἐστε.

⁵ *Not by force of any precedent, &c.* Turn this by "any power existing previously in our bodies." Cf. Thucyd. iv. 126, Σαφῶς τε πᾶν τὸ προὔπαρχον.

⁶ *Somewhat spiritual, &c.* Use τὸ σωματοειδές, and ἀφορρίζομαι.

⁷ *In a manner, &c.* Turn by "but how it works one would more easily conceive oneself, than explain to others."

express that difference. ¹Such a proposition of truth, such an apprehension of events possible, such an appearance of good or evil consequent, things nowhere existent without us, nor having in them anything of corporeal subsistence, nor therefore capable of corporeal operation, all are the engines that usually impel us to action.—BARROW.

C.

But ²I do not rest my case upon that ground, but upon the broad principle that it is the right of a belligerent to intercept and cripple the commerce of an enemy. The most powerful belligerent ³would, of course, reap the greatest advantage from this principle. I do not deny the possibility of England suffering more in her commerce than other nations of the world, but the real advantage would lie with the nation who could bring the strongest force against the enemy; ⁴and there can be no question that, so long as we have the preponderance at sea,

¹ *Such a proposition, &c.* Turn by "to grasp at truth, and understand the things possible (τὰ ἐνδεχόμενα) to happen, &c. . . . neither being in us (προϋπάρχειν), nor sharing the corporeal, so as to, &c."

² *I do not rest my case, &c.* Cf. Thucyd. iii. 44, Καὶ τοῦτο δὲ μάλιστα Κλέων ἰσχυρίζεται, and then go on, "but rather that it is right, &c.," and notice the usual construction, δίκαιοί ἐστε ὑμεῖς ἰέναι (Herod. ix. 60).

³ *Would, of course, &c.* Cf. Thucyd. iv. 10, Καὶ τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα. For "of course," when an assertion beyond the possibility of cavil is made, cf. Demosth. p. 545, Ἑστάναι γὰρ ἐξέσται δήπουθεν αὐτῷ.

⁴ *And there can be no question, &c.* Turn by "and this, at least, if we remain masters of the sea, will be in our favour." Cf. Thucyd. ii. 87, Περιγίγνεται δὲ ὑμῖν πλῆθος τε νεῶν καὶ, &c.

the advantage will lie with us. ¹I should be sorry to see any principle enunciated, still less affirmed, by that House, which might lead the rest of Europe to suppose that, ²whatever the government might do, the people of England had resolved ³that the capture of merchandise at sea should no longer be effected by our vessels of war. ⁴Even the discussion of such a question should be approached with caution and reserve, for the principle thus enunciated might be accepted by other nations ⁵at a time for us most inconvenient. The motives of the gentleman who brought forward the subject are worthy of all praise. ⁶No one could deny the evils which war inflicted upon society—evils not only of bloodshed, but of loss and distress upon the nations; but I believe that ⁷the way to protect the interests of humanity, and to

¹ *I should be sorry to see.* Turn by “it is not right, in my opinion, that such a thing should even be hinted at as possible, much less affirmed, by any word.” Cf. Thucyd. i. 122, “Ὁ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρόν. For “still less,” cf. Thucyd. i. 142, Χαλεπὸν γὰρ καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι, ἥ που δὴ ἐν πολεμίᾳ, &c.

² *Whatever the government.* See Ex. LXXIX.

³ *That the capture of merchandise, &c.* Turn by “the people will not permit their ships of war, if they fall in with any merchant-ships, to capture them.” Cf. Thucyd. viii.

Τὰς ὀλκάδας προσβαλλού-
ξυλλαμβάνειν. Use Περι-

τυγχάνειν, for “to fall in with.”

⁴ *Even the discussion, &c.* Turn by “nor ought those who discuss . . . to speak too boldly” (ἀγαν παρρησιάζεσθαι).

⁵ *At a time for us most, &c.* Use Παρὰ καιρόν, or ὅπου μὴ δεῖ.

⁶ *No one could deny, &c.* Turn by “for who would not admit that war . . . not only causes bloodshed, &c.” Cf. Thucyd. iii. 81, Πᾶσά τε ἰδέα κατέστη θανάτου, and ii. 51, Καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποιεῖ.

⁷ *The way to protect, &c.* Turn by “but I think, if any one having an eye to . . . is anxious that war . . . he must, fighting as hard as he can (κατὰ τὸ δυνατόν), come to terms as shortly as possible.”

make war as little burdensome as possible, is to make it short and sharp. We should be slow to enter into a contest, but when once that contest is begun, ¹it is too late to speak of humanity in this sense, ²whilst to neglect every possible means to bring it to a speedy and successful termination would be, not only weakness, but treachery.—*Parliamentary Debates, March, 1862.*

Cf. Herod. i. 91, Προθυμεομένου δὲ ὅπως ἂν γένοιτο τὸ πάθος.

¹ *It is too late to speak, &c.*
Cf. Plato, Repub. p. 408 E, Οὐ γὰρ ἂν αὐτὰ ἐνεχώρει κακὰ εἶναι.

² *Whilst to neglect, &c.*
Turn by “but not to be eager

to end . . . this would be, I do not say . . . but actual treachery.” Cf. Thucyd. i. 82, Πόλεμον δὲ . . . οὐ ῥάδιον εὐπρεπῶς θέσθαι, and i. 122, Οὐκ ἄλλο τι φέρουσιν ἢ ἀντικρυς δουλείαν.

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